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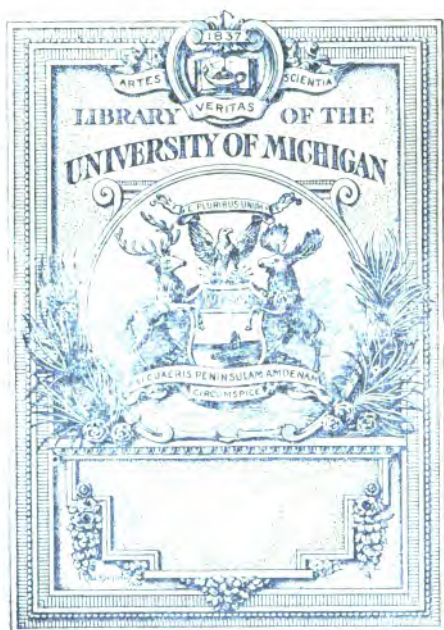
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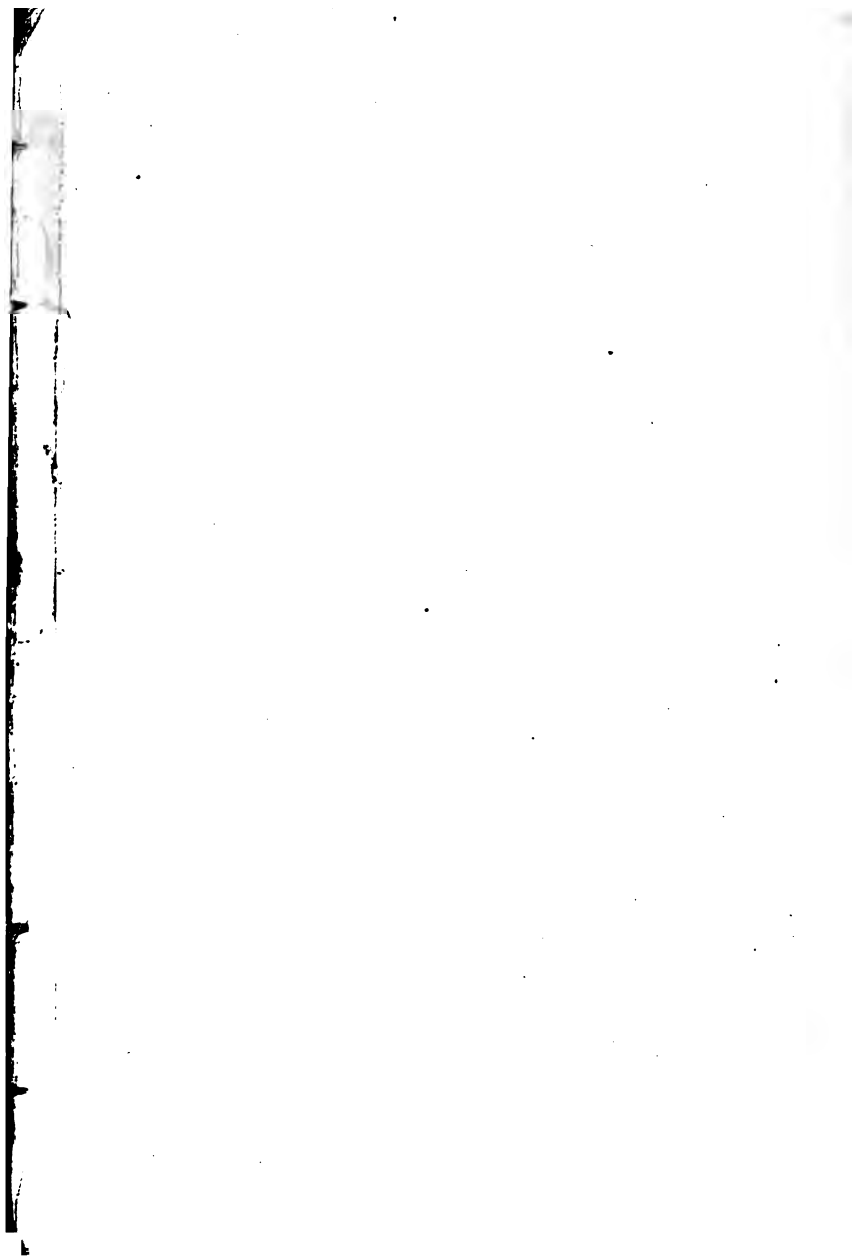
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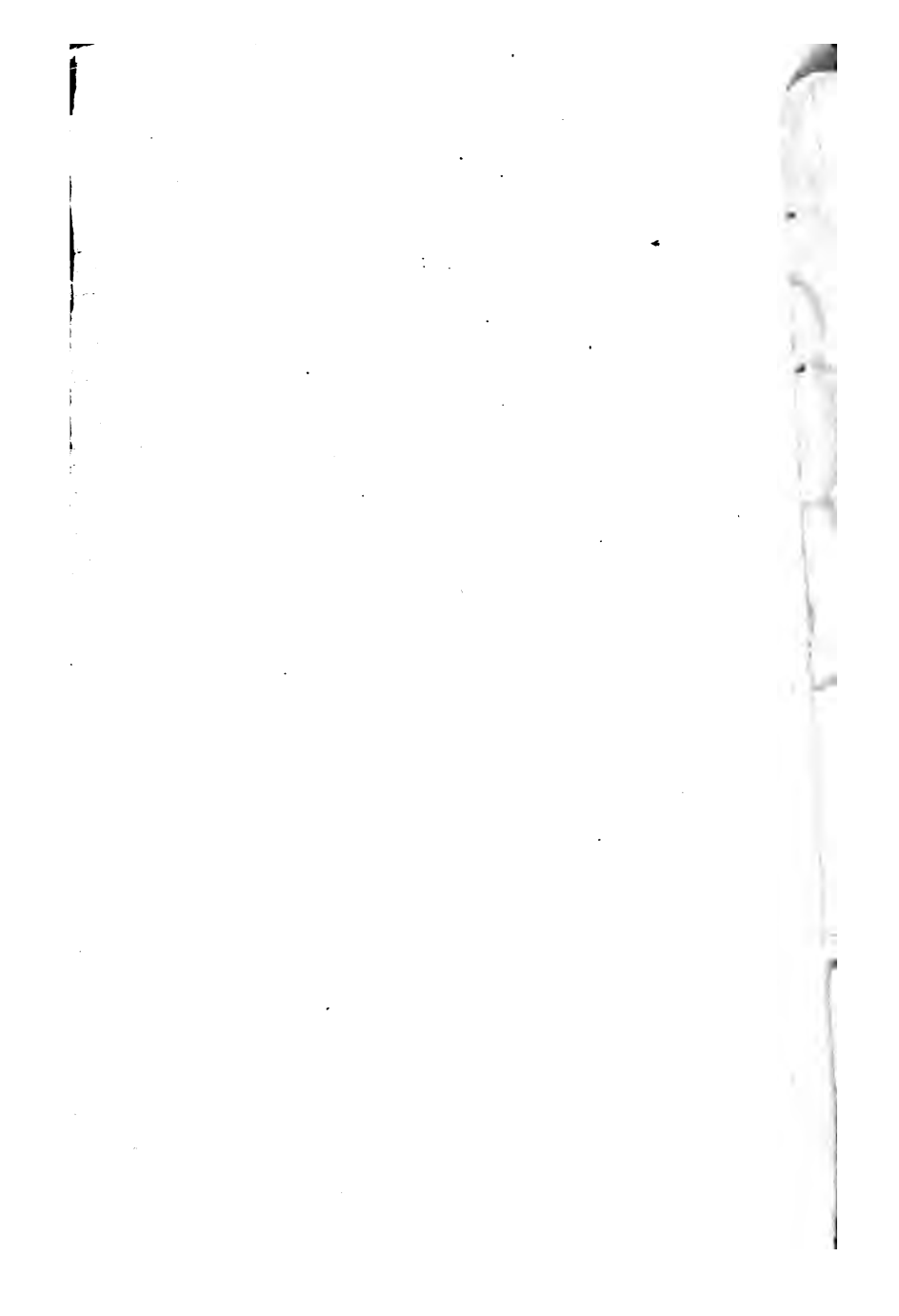
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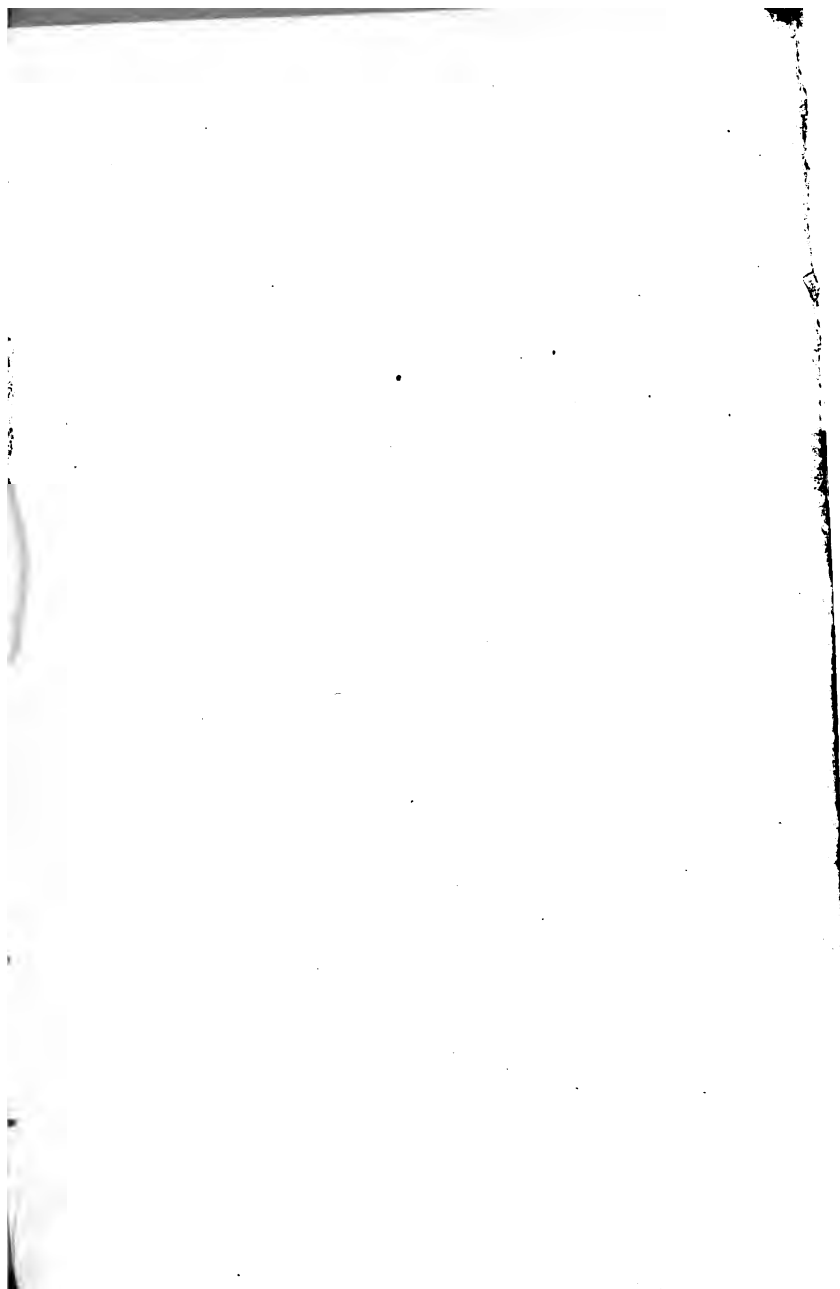
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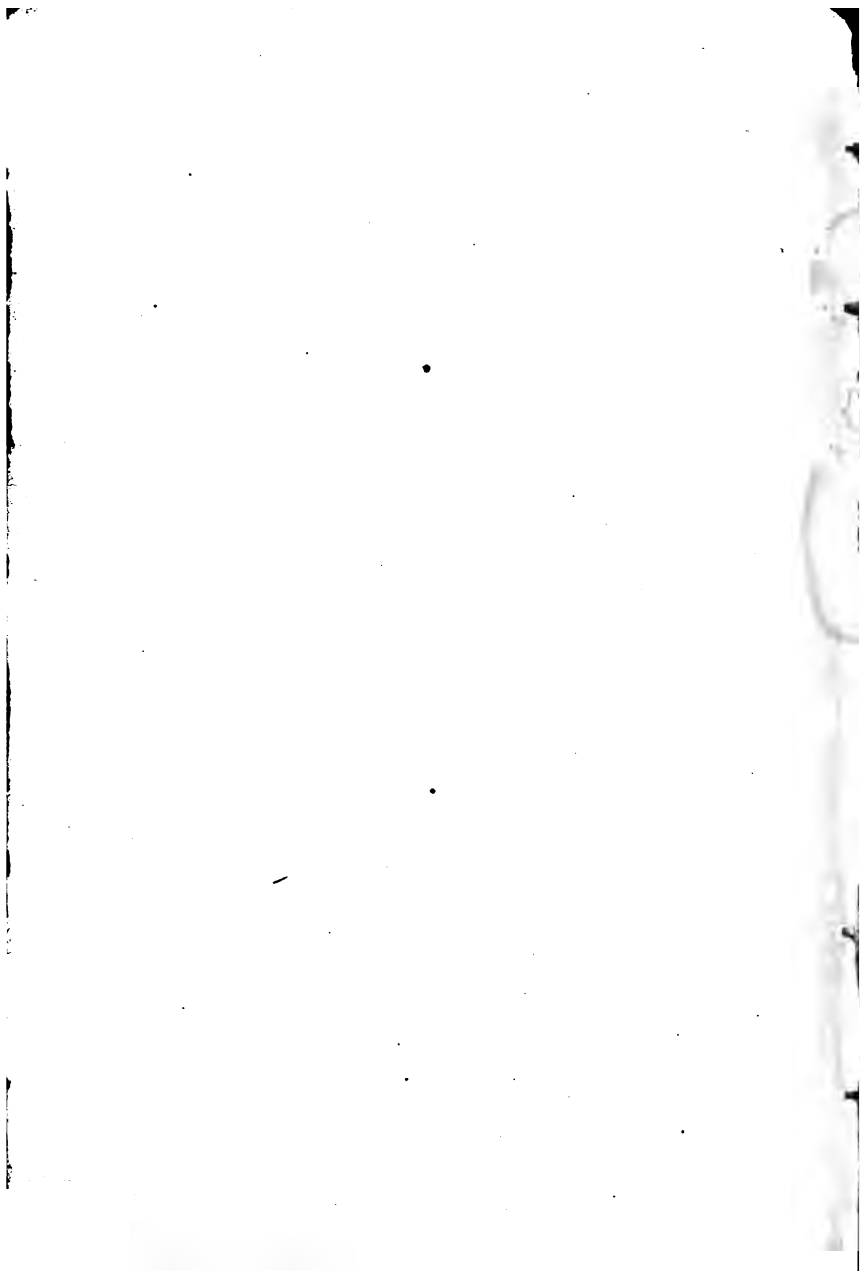












# Christ and His Church

## QUESTIONS ON

The Life of CHRIST and His Teachings,  
St. Paul's Missionary Journeys, the Early Church,  
the Ancient British Church, the History of  
the Bible and Prayer Book, and  
the Christian Year.

BY THE

REV. HENRY Y. SATTERLEE 1843 -

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**O** ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through JESUS CHRIST our LORD. *Amen.*

**285604**

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*Hints and Suggestions regarding Sunday School Teaching.*

It is one of the most hopeful signs of the growth of the Church that the importance of Sunday-School teaching is now beginning to be more widely realized.

The Sunday School is the nursery of the Church. In it are placed, *at the most impressionable time of their lives*, those who are to be the men and women of the coming generation; children, who have been consecrated to God in baptism; who are placed, as wards, under the guardianship of the Church, and who are to be cared for by her, as God's adopted sons and daughters.

In view of these facts, there are certain things which ought to be very clearly understood by every Sunday School teacher. They may be briefly summed up, as follows:

- I. The Office of the Sunday School teacher.
- II. The Aim of the Sunday School teacher.
- III. The Qualifications of a Sunday School teacher.
- IV. The Proper Mode of Teaching.

1. *The Office.* The Rubric after the Catechism enjoins that the Minister of every Parish shall diligently, upon Sundays and on other occasions, examine and instruct the children of the Parish in the Catechism. This has been the system practised by the Church for centuries; but experience has proved that, encumbered as he is with his other duties the rector has need of lay-helpers and catechists to assist him in this work; and this, in the Church's system, is the origin of the Sunday School. The teachers are the *rector's assistants*, appointed by him, and their responsibility is therefore very great. Practically, the parents are, in many cases, wholly negligent of their duties, the sponsors forgetful of their sworn obligations, and upon the teacher (under the rector) falls the whole burden of the child's spiritual nurture and education. A teacher who fully realizes these facts and responsibilities is therefore a most invaluable aid to the rector.

2. *The Aim of the Sunday School Teacher.* One thought should be ever present. The children are God's children, adopted by Him in baptism, and they are to be *brought up as His children*; taught to love and *know* their FATHER in Heaven, the SAVIOUR Who died for them, and the Church in which He has placed them; instructed regarding their condition, their responsibilities and their privileges, their safeguards and their dangers; and to be led to give themselves up to God when the time for Confirmation



arrives. The teacher is to "TAKE CARE" that they are "SUFFICIENTLY INSTRUCTED" regarding these things.

3. *The Qualifications of a Good Sunday School Teacher.*

They are three:

First, *Earnestness*. A teacher, to be successful, must take a personal interest in each member of his class; striving to understand his character, sympathizing with him in his life, and having a very strong desire to help him. The teacher must also be earnest and sincere in his own personal religion, or his efforts will be more or less paralyzed. *The stream cannot rise higher than its fountain head.* If one possesses this kind of earnestness, it will, unconsciously, give a magnetism to his voice, and a living power to his every word. Secondly, *a teacher must be regular.* No work can succeed which is done in a desultory or slovenly manner, and too often is GOD's work performed thus by men. One should, at least, be willing to labor for GOD with the same zeal with which he labors for self. He cannot expect success, unless he puts forth his best efforts, and does the work thoroughly, punctually and systematically. Thirdly, the teacher must *study*. One can extemporize words; it is impossible to extemporize *thought*. If a minister has to expend hours in thinking out and preparing a sermon, or even a catechetical lecture to the children, the same kind of labor is no less necessary in the preparation of a Sunday School lesson. The lesson should be thoroughly and conscientiously prepared, with careful study, meditation and prayer.

Let it be observed that all this involves *work*; but that, at the same time, these are simple qualifications which any one may acquire or possess, provided only that he or she is sufficiently in earnest.

4. *The Method of teaching.* Many teachers are satisfied if they can arouse the interest of their scholars, stir their quick sympathies, or bring tears to their eyes. This is nothing more than the selfish desire to produce an effect. This is not *Teaching*; they who adopt this method are generally the very poorest of teachers. The true method is to teach principles and *facts*;—facts about CHRIST, facts about the scholars' spiritual state and condition, as CHRIST's children; facts about the Gospel and the Church; and then, to throw in suggestions regarding these facts, always striving to give to them a practical bearing. Such teachings will linger in the memory, form principles, and produce a lasting impression upon all the after life.

The aim of this little manual is to supply, in a measure,

a need which has long been felt among more advanced classes of the Sunday School, where members have already learned the catechism and the more prominent truths of the Gospel, but know little or nothing about the history of the early Church and those facts and truths which are the outgrowth of Gospel teachings. In its lessons the Christian year has been followed as closely as possible, and a glance at the table of contents will show what ground has been covered. It may be thought by some that the subjects are too large and manifold to be adequately represented in so small a manual, but this is the only way in which they can be presented. It is the experience of all who are familiar with Sunday School instruction that a book devoted to any particular subject, such as the "History of the Early Church," or the "History of the Prayer Book," does not meet with success. Such works are too minute and enter too much into detail to be of general use. What is wanted is a bird's eye view, so to speak, of the more prominent features of Christian history.

The different lessons in this book have been made, as far as possible, separate and distinct themes; each a continuation of what has gone before, yet complete in itself. It will be observed that some of the lessons are longer than others, but this is because in those lessons the answers are more fully given. Practically, the time occupied in teaching will be about the same in each. Another distinctive feature of the manual is that the method of *object teaching* has been resorted to, in the maps and diagrams; and, if they are used by the teacher in his instructions, it is believed they will prove a valuable assistance.

One other suggestion is offered. The same book can oftentimes be profitably used, as a basis for instruction, for a series of years. In medical and other colleges lectures are delivered, year after year, to all the classes in common, and the same class, consequently, hears the same words for three consecutive years, yet it is the experience of all that, each time, the lecture brings new thoughts, facts and suggestions.

The writer has observed the same effect in his own Sunday School, where one book (the Rev. Dr. Huntington's Questions on the Christian Year) has been used, by some classes, for four years, and each succeeding year with a deepened interest, from the fact that the teachers became more skillful in expounding and drawing out its lessons, and the classes more appreciative of what was to be learned.

*Books of Reference for Sunday School Teachers.*

The following books will be found useful, if the teacher wishes to procure them, or any of them.

On the Bible and its History:

Westcott's Bible in the Church: Westcott's Canon of the New Testament: Westcott's History of the English Bible: Blunt's Key to the Knowledge and use of the Holy Bible: Nichols' Help: Horne's Introduction.

On the Prayer Book and its History:

Blunt's Key to the Knowledge and use of the Prayer Book: Blunt's Household Theology (a most valuable book in every way): Proctor's History of the Book of Common Prayer: Freeman's Principles of Divine Service: the Annotated Book of Common Prayer: Coxe on the Services.

On the History of the Primitive Church:

Chapin's Primitive Church: Blunt's Key to Church History (Ancient): Mahan's first three Centuries: J. J. Blunt's first Three Centuries: Wordsworth's Theophilus Americanus: Cutts' Turning Points of General Church History.

On the History of the Church at a later day:

Blunt's Key to Church History (Modern): Robertson's Church History: Massenberg's History of the Reformation: Hardwicke's Church History: Hardwicke's History of the Reformation.

On the History of the English Church, (in addition to above works):

Robertson's History of the English Church: Bishop Short's Sketch of the History of the Church of England: Churton's Early English Church: Cutts' Turning Points of English Church History.

On the History of St. Paul:

Conybeare and Howson's Life of St. Paul (a most valuable work).

Dictionaries:

Smith's Bible Dictionary: Smith's Dictionary of Christian Antiquities: Hook's Church Dictionary: Hook's Dictionary of Ecclesiastical Biography.

Commentaries:

The Speaker's Commentary: Trench on the Miracles: Trench on the Parables: A Plain Commentary on the Four Gospels: Ellicott's Bible Commentary for English Readers,

## TABLE OF EVENTS.

## TABLE OF EVENTS PRECEDING COMING OF CHRIST.

The Creation.

Adam. GOD'S Promise to him after his Fall, that a SAVIOUR should come.  
 Noah and his family saved, while all the rest of the world perishes. [Promise.  
 Abraham, GOD'S call to him to leave his home and go to dwell in the Land of

Age of the Patriarchs.

[Abraham, Isaac and Jacob dwell in Land of Promise.  
 The twelve sons of Jacob.  
 Joseph sold by his brethren into Egypt.  
 The children of Israel go down to Egypt and there eventually become a great nation.

Age of Moses.

[Moses brings the children of Israel out of Egypt. The ten plagues of Egypt and the crossing of the Red Sea. The forty years' wandering in the desert. Death of Moses. Joshua leads Israel across Jordan into Promised Land.

Age of the Judges.

[The Head of the Nation is GOD in Heaven. Judges raised up by Him to direct the people. Gideon, Barak, Deborah, Samson, Eli &c. Samuel, the last of the Judges.

Age of the Kings.

[Saul, David and Solomon reign over the nation. Kingdom organised. Jerusalem made the capital. Enemies subdued. Temple built. At Solomon's death, Kingdom divided into two parts. Prophets are Nathan and Gad.

Kingdom of Israel.

[Jeroboam rebels and with ten tribes forms the Kingdom of Israel, which lasts 250 years under 19 Kings. Idolatry of the People and wickedness of their rulers. Jonah, Hosea, Elijah and Elisha, prophets of Kingdom of Israel. Nation taken in captivity to Nineveh by Shalmaneser, King of Assyria and 10 tribes become lost.

Kingdom of Judah.

[Rehoboam and his successors. Lasts about 400 years under 20 Kings. Prophets to Judah; Isaiah, Micah, Obadiah, Joel, Nahum, Habakkuk, Zephaniah, and, lastly, Jeremiah. Nation taken into captivity to Babylon by Nebuchadnezzar. Jerusalem and Temple destroyed. Jeremiah left. B. C., 606.

Age of the Captivity.

[Judah in Babylon for 70 years (606-536 B. C.) Prophets of the captivity, Daniel and Ezekiel. Daniel's life. Babylon at last taken by the Persians, under Cyrus the Great.

The Restoration under the Persian empire.

[Cyrus allows the Jews to return to Jerusalem. Rebuilding of the city and Temple under Ezra. Zerubbabel and Nehemiah. Prophets of Restoration, Haggai, Zechariah and Malachi.

Graecian Empire.

[Alexander the Great conquers the Persians and the Holy Land becomes part of the Greek empire.

The Maccabees.

[After Alexander's death, the Greek empire is divided into four kingdoms, of which the principal are the kingdom of Syria under the Seleucides (Antioch) and the kingdom of Egypt under the Ptolemies. The Jews conquered successively by the Syrians and the Egyptians. The Maccabees, a patriotic Jewish family become the leaders of the people against their oppressors. Greek translation of the Bible (Septuagint) made at Alexandria.

The Roman Empire.

[Conquers all the rest of the world. Julius Caesar. Mark Antony. Cleopatra. The Jews placed under the dominion of the Herods by the Roman Senate. The last of the Maccabees slain by Herod the Great. Battle of Actium. Augustus Caesar.

Birth of JESUS CHRIST.

## **The First Sunday in Advent.**

### **The Preparation.**

What does the word "Advent" mean?

*Ans.* "Coming":—CHRIST's coming.

Immediately after what event was the Promise of His Coming first made?

*Ans.* After the Fall. (See Gen. iii. 15.)

Could Adam save himself and *go back* to his former sinless state, after he had disobeyed God?

Is *any* man able to live a sinless life? (Romans vii. 18, 19.)

Who alone could save Adam and all his children?

Whom did Eve think was the Promised seed?

*Ans.* Cain.

Can any one understand beforehand, all that God means by His Promises?

How long was it before the Promise was really fulfilled? *Ans.* Thousands of years.

How many children had Adam and Eve? (Gen. v. 4.)

Who were their descendants?

*Ans.* The inhabitants of the world.

At the time of the Flood, whom alone, of all the inhabitants of the world, did God save?

Of all the descendants of Noah, whom did God select? *Ans.* Abram.

Of all the sons of Abraham? Of all the sons of Isaac?

Of what were the twelve sons of Jacob the Founders?

When did these Twelve Tribes become a Nation?

*Ans.* After they had crossed the Red Sea, and escaped from "The Land of Egypt, the house of bondage."

What was this Hebrew Nation?

*Ans.* The People of GOD,—the only Church before CHRIST came.

Who succeeded Moses and Joshua?

*Ans.* The Judges.

Who succeeded the Judges? *Ans.* The Kings.

Name the first three Kings.

What happened after David and Solomon were dead?

*Ans.* The Hebrew Nation was divided into two Kingdoms.

What ten tribes became the "*Kingdom of Israel*" or "Ephraim"?

What two tribes formed the "*Kingdom of Judah*"?

How long did the Kingdom of Israel last?

*Ans.* It had Nineteen Kings and lasted 250 years.

By whom was the Nation carried away in captivity?

*Ans.* By SHALMANEZER, the King of ASSYRIA or Nineveh.

What became of the Ten Tribes after this?

*Ans.* They were lost.

How long did the Kingdom of Judah last?

*Ans.* It had Twenty Kings and lasted nearly 400 years.

By whom was it taken into captivity?

**Ans.** By NEBUCHADNEZZAR, the King of BABYLON.  
What became of the Nation then?

**Ans.** After *seventy years of captivity* they were allowed to go back from Babylon to Jerusalem again.

What was their history from this time?

**Ans.** Different Nations conquered them, but they were always allowed to remain in their own land under their own ruler.

What were they, from this time, called?

**Ans.** Jews. (From Judah.)

What Nations successively conquered them?

**Ans.** The Babylonians on the *East*, the Greeks on the *West*, the Egyptians on the *South*, and the Syrians on the *North*.

Who last conquered them? **Ans.** The Romans.

Who was their first foreign ruler?

**Ans.** *Herod, the Edomite.*

What prophecy was thus fulfilled? (Gen. xlix. 10.)

Who was born in Herod's reign?

**Ans.** CHRIST, the Promised Seed.

What is, thus, the whole Old Testament?

**Ans.** A HISTORY of the coming of CHRIST.

Were there any believers in GOD, outside of the Hebrew or Jewish Nation?

**Ans.** Melchisedek, Balaam, Jethro, &c.

What did the Ten lost Tribes of the Kingdom of Israel spread abroad?

**Ans.** By their dispersion they spread the knowledge of the true GOD among the heathen.

What did the different Nations, whom GOD raised up to conquer Jerusalem, *learn*?

*Ans.* They learned something about the Jewish Religion, and carried that knowledge back with them to their homes.

Were there any traces of this knowledge among them?

What was, thus, the history of the whole world?

*Ans.* It was a gradual PREPARATION for the coming of CHRIST.

What does the Prophet Haggai say of CHRIST?  
(Hag. ii. 7.)



# The Second Sunday in Advent.

## The Prophecies.

(2 Peter i. 19, 20, 21.)

What does S. Peter here tell us to do?

What were the prophecies for?

*Ans.* 1st. To encourage the waiting world and tell it about CHRIST's coming.

2d. After He came, they were *proofs*, to convince men that He *was* the SON of GOD.

What does S. Peter mean by "private interpretation?" *Ans.* Private invention.

Did the prophets understand their own words?

*Ans.* Only partially. (1 Peter i. 10, 11, 12. S. Matt. xiii. 17.)

To what does he compare the Prophecies?

*Ans.* To a light shining in a dark place.

What may be said of this light?

*Ans.* It was very faint at first, but gradually grew brighter and brighter, until CHRIST came.

Explain how this was.

*Ans.* The first prophecies were very vague, but they became clearer and plainer, until at last, the manner, place and time of CHRIST's coming were announced.

Whose Son was CHRIST to be?

*Ans.* Of Adam, of Abraham, of David.

What was CHRIST to be?

*Ans.* A *Prophet*. (Deut. xviii. 15, 18;) a *Priest*, (Ps. cx. 4;) a *King*. (Isaiah, xxxii. 1.)

A Prophet, why?

*Ans.* To tell us about His Home in Heaven and the way to reach it.

A Priest, why?

*Ans.* To offer Himself, a Sacrifice for our sins.

A King, why?

*Ans.* To be an Almighty Protector; possessing all power in heaven and on earth; able to save to the uttermost, those who come to Him.

*How* was the CHRIST to be born? (Isaiah vii. 14.)

*When* was the CHRIST to be born? (Daniel ix. 25.)

*Where* was the CHRIST to be born? (Micah v. 2.)

Did the Jews understand this?

(S. Matt. ii. 4, 5, 6; S. Luke iii. 15; S. John, vii. 42.)

Why then did not the Jews recognize CHRIST? S. Matt. (xiii. 14, 15.) What does this show?

What difficulty did the Jews experience in studying the prophecies about CHRIST?

*Ans.* Two entirely different characters were described.

What were those characters?

1st. He was described as a King sitting on the Throne of David and reigning with eternal glory. (Ps. lxxii. Isaiah ix. 7. Jeremiah, xxiii. 5, 6.)\*

2d. A Man of Sorrows and acquainted with grief. (Isaiah, lii. 14; liii. 1—10. Ps. xxii. 15—19. Dan. ix. 26. Zech. xi. 13; xiii. 6, 7.)

How did the Jews explain these apparently contradictory prophecies?

\* It is not necessary for the scholars to look out the references, in the hour of instruction.

*Ans.* By imagining *two* CHRISTs; one, the Son of Judah, and the other the Son of Ephraim; the one to reign, and the other to suffer. (See Gen. xlix.)

Were the Jews right?

Did the Bible contradict itself?

What is one of the reasons why the Jews rejected CHRIST?

*Ans.* Their minds were biassed by their false interpretation.

What is the *true* interpretation?

*Ans.* That the *same* CHRIST should come *twice*, first to suffer and then to reign.

What should this teach us about studying the Bible?

Are there any things in the Bible that are still "hard to understand?"

Can we always understand what GOD means?

(Isaiah, lv. 8, 9.)

## The Third Sunday in Advent.

Christ's Second Coming.

(Revelation xx. 11, 12, 13.)

When will CHRIST come to reign in glorious majesty? *Ans.* At the Day of Judgment.

State some of the Old Testament Prophecies.

(See last lesson.)

Give some of the New Testament Prophecies.

When will He come? (S. Matt. xxiv. 36.)

How will He come? (S. Matt. xxiv. 30, 31.)

What signs will precede His coming? (S. Mark, xiii. 24, 25.)

Notwithstanding these warnings, what will men be doing? (S. Luke xvii. 26—30.)

How will He appear?

*Ans.* We shall see Him as HE IS. (1 John iii. 2. Rev. i. 7, 14, 15.)

Who will come with Him?

Upon what shall He be seated?

Describe the scene, as it has been painted by prophecy.

What will, by this time, have become of the earth?

Who shall stand before Him?

Will *any* one be absent?

How will He separate the wicked from the good?

What will He say to each?

How will the wicked feel? (S. Luke xxiii. 30. Rev. i. 7, vi. 16.)

Will they be self-convicted? (S. Matt. xxii, 12.)

What particular sins does CHRIST say He will judge?

(S. Luke ix. 26. S. Matt. xxv. 44, 45, xxiii 28, 33.)

What will be the future life of the lost? (S. Matt. xxv. 46.)

What do you see in the case of those who reject GOD in this life?

*Ans.* They keep growing more and more hardened.

What is the Law of GOD both in the physical and spiritual worlds? (Gal. vi. 7, 8.)

Is it conceivable how those rejecting a loving SAVIOUR *here*, should ever turn to GOD, *by and bye*?

Could a man who hates GOD ever be happy in GOD's Presence?

What will be the future of the saved? (Dan. xii. 3. 1 Cor. ii. 9. Rev. vii. 9—17.)

How then should all of CHRIST's true disciples look forward to the Day of Judgment? (1. John iv. 17, 18.)

Why? *Ans.* Because the Judge *wants* to save us.

(S. John xvii. 24.)

Because He is our best Friend.

(S. John xv. 13, 14.)

Because He is our own elder Brother.

(1. John iii. 1, 2.)

Because we are eternally safe in His protection. (S. John x. 27, 28.)

Because He understands us, through and through. (S. John x. 14.)

Have we any right to say who will be lost or not?

What warning against this has CHRIST Himself given us?

What is the meaning of the Parable of the "Wheat and the Tares?"

What is the lesson of the Parable of the "Virgins?"

Of the Parable of the "Talents?"

What was all earthly History before the Christian Era?

*Ans.* A preparation for CHRIST's first Coming.

What is all earthly history *now*?

*Ans.* A preparation for His second Coming.

The Fourth Sunday in Advent.

Christ's First Coming.

(S. Luke ii.)

In what character did CHRIST appear, at His *first* coming?

Ans. As a SAVIOUR.

Two *different* genealogies of CHRIST are given, one by S. Matthew, and the other by S. Luke: Explain the difference.

Ans. S. Matthew gives the *royal succession* from the *Public Register*, showing CHRIST to be the true heir to the throne:

S. Luke gives His *private pedigree* and actual descent from Adam.

Was this the descent of Joseph, His reputed father, or of Mary, His *real* Mother?

Ans. Of both, for Mary was, doubtless, Joseph's cousin.

Who was the reigning King of the Jews at the time of CHRIST?

Ans. Herod, the Edomite, made King by the Roman Senate.

Who was King, *by right*? Who was Mary?

Ans. A young maiden, the betrothed or bride-elect of Joseph.\*

What were Joseph and Mary?

\* Among the Jews the ceremony of betrothal was regarded equally binding as the ceremony of marriage. There was usually a year between the two

*Ans.* Peasants, or poor Villagers of Nazareth.

Why did they go to Bethlehem?

*Ans.* To enrol their names in their ancestral home previous to the Roman Census.

Where was Bethlehem?

*Ans.* It was a small village in the hill country, about six miles south of Jerusalem.

What had the Angel Gabriel foretold to Mary?

Had CHRIST any father on earth?

To what kind of a place were Joseph and Mary sent? Why?

Are there any *hearts* in which there is "no room" for CHRIST? Who was born that night?

Who were in the fields, a short distance from Bethlehem, keeping watch by night?

Who had kept watch over the flocks, centuries before, on the same hills? (1 Sam. xvii. 15.) See Ps. xxiii.

Who suddenly appeared to the shepherds?

What did the angel say?

Do angels care for men? (Heb. i. 14, S. Luke xv. 10.)

Are the Church on earth and the Church in heaven one in spirit?

What was the first Christmas carol, and who sang it?

Of what hymn in the Prayer Book does this remind you?

*Ans.* The *Gloria in Excelsis*, the oldest Hymn of the Christian Church.

Where did the Shepherds go, after the angels departed, and what did they see?



What was CHRIST *before* He came to earth?

*Ans.* The King of Heaven.

What was He here? *Ans.* A helpless Infant.

What was His Home before He came?

What kind of a home did men give Him here?

Of what does this remind you? (S. John i. 10, 11.)

When you think of the condition of His parents, of what does that remind you? (2 Cor. viii. 9.)

Why did CHRIST do all this?

*Ans.* In His unfathomable love. (Romans viii. 38, 39. S. John iii. 16.)

What is the duty of every true Christian at all times, but especially at *Christmas Time*? (Phil. ii. 5, Ephes. iv. 32.)

Why do we give gifts at Christmas?

*Ans.* To show "Peace, Good Will to men."

For what other reason? (2 Cor. ix. 15.)

What spirit does CHRIST show on His Birth Day? (Acts xx. 35.)

How are we to show this spirit?

*Ans.* By trying to make His Birth Day as bright as possible to all about us.

Why do we decorate our churches with evergreens, on Christmas Day?

*Ans.* In fulfilment of prophecy. (Isaiah lx. 13.)

How long has Christmas Day been kept?

*Ans.* It was kept by those who lived within one hundred years after the death of St. John,\* and probably was observed from apostolic times.

\* There are records of the observance of Christmas from this date, and there are Christmas Sermons, preached by the fathers, preserved.

## The First Sunday after Christmas.

## The Incarnation.

(S. Luke ii. 15—22.)

When the Shepherds came to Bethlehem, what did they find?

Who was this Child? *Ans.* The SON of GOD.

What did He stoop from Heaven to become?

*Ans.* The Son of Man.

What was His *Prophetic* Name? (Isaiah vii. 14.)

What does *Immanuel* mean?

*Ans.* GOD with us.

How many natures had CHRIST?

*Ans.* Two Natures.

What do you mean by two natures?

*Ans.* I. He was GOD.

II. He was Man, with a human *body* and *soul*.

Did CHRIST Himself ever point out those two natures? (S. Matt. xxii. 41—45.)

Can we understand this? (1 Tim. iii. 16.)

To what *position* among men did He stoop?

*Ans.* To the lowest possible position:—He became a helpless Infant, the Child of the poorest parents.

Why was this?

*Ans.* That even the youngest and the poorest might feel Him to be a Brother.

What did He thus begin?

*Ans.* A *new* life upon this earth, a higher and purer kind of life than the world had ever seen before.

• What is CHRIST sometimes called ?

*Ans.* The Second Adam.

• Why ?

*Ans.* Because CHRIST is the Head of a regenerate humanity and the Father of the new life in body and soul. (See Isaiah ix. 6.)

Can one man give part of his soul to another ?

Can CHRIST give us His New Life ?

Can we have CHRIST *in us* ? How ?

What was our LORD's *real* name, given to Him when He came to earth ?

*Ans.* JESUS, (i. e. GOD, the SAVIOUR.)

Who gave Him this Name ?

From what did the Angel say He was to save us ?

*Ans.* From our *Sins*.

What does "Salvation" mean ?

*Ans.* Salvation from present sin ; power to overcome sin and to be filled with His New Life.

Is it a present or a future Salvation ?

*Ans.* If we are saved from our sins *now*, then we shall be, of course, saved from Hell, the *consequence* of sin, by and bye.

How old was CHRIST when He was circumcised ?

What name was given Him at that time ?

When did the custom first arise, of naming persons at circumcision ? (Gen. xxi. 3, 4.)

What was Circumcision ?

*Ans.* A covenant between GOD and man.

What is a covenant ?

What other covenant between GOD and man now takes the place of Circumcision ?

Baptism, wherein you were made—what?

(See Catechism.)

When was *your* name given you?

What do you call it?

Ans. My *Christian* name.

Of what words of CHRIST does this remind you?

Ans. "*He calleth His Own Sheep by Name.*" (8  
John x. 3.)

## The Second Sunday after Christmas.

## The Call of the Gentiles.

(S. Matt. ii. 1—12.)

Whom did the Jews think that their Messiah, when He came, was to bless and save?

*Ans.* Only the Jewish nation.

What did they call all who were not Jews?

*Ans.* Gentiles.

The word "*Gentiles*" means what? *Ans.* *Nations.*

How did the Jews regard the Gentiles?

*Ans.* As heathen. They hated them bitterly.

Quote some prophecies regarding CHRIST and the Gentiles? (Isaiah xi. 10, xlii. 1—7, xlix. 6, 22.)

Shortly after the Birth of CHRIST, who came to visit Him?

*Ans.* The Magi or wise men from the East.

What was the order of the Magi?

*Ans.* A very celebrated and very ancient sect of heathen philosophers in Persia.

What words come from "Magi?"

*Ans.* Magic, Magician.

How did these words come to have a bad sense?

*Ans.* From imposters, who *pretended* to be wise men.—e. g. Simon Magus. (Acts viii. 9.)

Who were the *real* Magi?

*Ans.* True wise men; they studied astronomy, mathematics, &c.; how to make men good, how to find out God.\*

\* Zoroaster is the reputed founder of the Magi.

In what way had the Magi gained some glimpses of the true God?

*Ans.* From the Jews, during their captivity in Babylon. (B. C. 606—536.)

Who had once been made, by the King of Babylon, the Master of the Magi? (Dan. v. 11. See also Dan. ii. 24.)

What had the Jews spread broad-cast throughout the world?

*Ans.* A tradition that CHRIST would come.

How were the Magi led to CHRIST?

*Ans.* By a Star.

Can any come to CHRIST without God's help?

(S. John vi. 44.)

When they came to King Herod in Jerusalem, whom did he send for, and to what prophecy did they point?

What passion was aroused in Herod's breast when they told of a "King of the Jews"?

Are men blind to prophecies and miracles, when their passions are aroused?

When they set forth again, whither did the Star lead them?

What did they offer to the young Child?

What Prophecy was fulfilled by their coming?

(Isaiah lx. 3.)

What does the Church call this visit of the Gentiles to CHRIST?

*Ans.* The Epiphany.

What does the word "Epiphany" mean?

*Ans.* *Manifestation*: the showing of CHRIST, the Light of the world, to the Gentiles.

Have we any reason to rejoice in this festival?

What were our fathers at the time of CHRIST?

Are there any lands now lying in Heathen darkness, and hearts, in which the light of CHRIST never shines?

Do the Heathen know anything about the true GOD?

*Ans.* They partly know about Him. (Acts xvii.

23. Romans ii. 14, 15.)

In what way?

*Ans.* From the world within and the world without.

I. From conscience and the longings of their own hearts. (Acts xvii. 27.)

II. From proofs in Nature. (Acts xiv. 17.)

Do they blindly long for a CHRIST? (Haggai ii. 7.)

How do they show these longings?

What is our duty?

What do you call this sending the Gospel to the Heathen?

*Ans.* The Missionary Work of the Church.

In what three ways can we help the Missionary work, even if we do not go ourselves?

*Ans.* I. By our constant prayer.

II. By taking an interest in it, by studying it, and speaking to others of it.

III. By giving alms.

Should we be discouraged by the slow progress of Missions?\*

\*It took nine hundred years to Christianize the whole of Europe: can we expect that the whole of Asia and Africa will be converted in one century?

**The First Sunday after the Epiphany.**

**The Childhood of Christ.**

(S. Luke ii. 39—52.)

What order did Herod give, when the Wise Men went back to their homes, without coming to him?

(S. Matt. ii. 16.)

What Festival commemorates the death of these first martyrs for CHRIST?

How did CHRIST escape? (S. Matt. ii. 13, 14, 15.)

How long after this did Herod die?

*Ans.* Within a few months.

Where did Mary and Joseph then take the young Child?

*Ans.* To their old home. (S. Matt. ii. 23.)

Describe Nazareth; where and what kind of a place it was.

How many years of CHRIST's Life were spent in Nazareth, before we hear of Him again?

*Ans.* About twelve years.

Our whole knowledge of CHRIST's Life comes from what sources?

*Ans.* From the Four Gospels.

Why do they tell us nothing about CHRIST's Childhood?

*Ans.* Because it was undoubtedly a *natural* childhood, similar to that of any other child.

Did CHRIST work any miracle during this period?\*

\* There are some *false* Gospels, telling of miracles that CHRIST worked in His Childhood; but they are full of absurd fables and were written by men several centuries after CHRIST.



*Ans.* No. (See S. John ii. 11.)

Why does CHRIST know how every little child feels?

*Ans.* Because He Himself once had all childhood's feelings.

What is recorded of Him in this period of His Life?

(S. Luke ii. 40.)

In what four ways did He develop?

*Ans.* I.—He increased in physical stature.

II.—He increased in spiritual character.

III.—He increased in wisdom and in knowledge of GOD.

IV.—The grace of GOD was upon Him.

In this fourfold development, what do we behold?

*Ans.* The model of a perfect life.

JESUS was GOD, can GOD increase in spirit and wisdom? *Ans.* No. GOD is perfect in every way.

What then was developed?

*Ans.* His human soul and human body.

Were His Divine Nature and Human Nature ever blended together?

*Ans.* Never: they were always separate and distinct.

What happened when He was twelve years old?

What was the age at which the Jews brought their children to Jerusalem to become "Sons of the Law?"

What corresponds to this in the Christian Church?

*Ans.* Confirmation.

What happened after the Passover was finished?

Where did Mary and Joseph find the Child?

What was the system of instruction in the "Schools of the Prophets?"

*Ans.* Instruction by questions and answers.

What does our word "Catechism" mean?

*Ans.* An instruction by word of mouth, of such a kind as to draw out a reply or *echo*.

How did the Doctors listen to CHRIST?

Had He ever studied in any of the great schools?

How did the learned Jews regard Nazareth?

(S. John i. 46; vii. 41, 42, 52.)

How did CHRIST acquire this wisdom?

(S. Luke ii. 40.)

Mention three great characters, all about the same age, living at this time.

I. JESUS CHRIST, living in the seclusion of Nazareth.

II. *S. John the Baptist*, spending his days in the wilderness of Judea. (S. Luke i. 80.)

III. The young *Saul of Tarsus*, being educated in the Rabbinical schools at Jerusalem. (Acts xxii. 3.)

What did CHRIST say to His parents, when they sought Him sorrowing? (S. Luke ii. 49.)

Is He thus, in any way, an Exemplar to us?

What have we all before us?

*Ans.* A place to fill in GOD's world, a GOD-given work to do.

What ought *every* child to feel as he grows up?

*Ans.* The pressure of this GOD-given responsibility.

What did CHRIST afterwards do? (S. Luke ii. 51.)

What was the occupation of Joseph?

(S. Matt. xiii. 55; S. Mark vi. 3.)

What example has CHRIST, in this, set us?

*Ans.* That we can best do GOD's work, by faithfully

fulfilling our duties "In that state of life in which it has pleased God to call us."

What happened while He was thus fulfilling the round of daily home duties? (S. Luke ii. 52.)

How many years passed by, before He came forth and began to teach publicly? (See S. Luke iii. 23.)

Can you mention any other great characters who also spent the first years of their life in preparation?

**Ans.** Noah, Abraham, Joseph, Moses, &c.

**The Second Sunday after the Epiphany.****The Forerunner.**

(S. Luke iii.)

What is a forerunner?

Who were the parents of S. John the Baptist?

What relation was he to CHRIST?

How much older than CHRIST was he?

*Ans.* Six months.

What was S. John the Baptist?

*Ans.* The last of the Jewish Prophets.

What prophet preceded him?

*Ans.* Malachi, the last writer of the Old Testament;  
(he lived B. C. 400 years.)

How did he spend his childhood, and where?

*Ans.* (S. Luke i. 80.)

How old was he when he began to preach?

*Ans.* About thirty years old.Were the Jews expecting such a forerunner of  
CHRIST?What are some of the prophecies that point to him?  
(Isaiah xl. 3; Malachi iii. 1; iv. 5, 6; S. Luke i. 17  
76-79.)What prophet of the Old Testament did he most  
resemble?

Give some points of resemblance between them.

Was S. John *really* Elijah come to life again?*Ans.* No.

How then was he called Elias?

(S. Luke i. 17 ; S. Matt. xi. 14.)

Did he know, himself, at first, that he was the Elias pointed out by prophecy ? (S. John i. 21.)

What was the political state of Judea at this time ?

*Ans.* It was under the Romans. (See S. Luke iii. 1.)

(Let the teacher explain.)

What was the spiritual condition of the Jews ?

(S. Matt. xiii. 15.)

What was that of their teachers ?

(S. Matt. xxiii. 2—7 ; v. 20.)

What was the state of all the rest of the world ?

*Ans.* Heathenism.

What was the Baptist's work ? (S. Matt. iii. 3.)

In what way to prepare ?

*Ans.* By being a VOICE, startling and arousing the people, and making them think.

Where did he preach ?

To whom did he preach ?

*Ans.* To all classes.

What was the style of his preaching ?

Was he eloquent ?

*Ans.* He was probably the most eloquent man that ever lived.

What was the result of his preaching ? (S. Matt. iii. 5, 6.)

Who came to hear him ?

What was the besetting sin of the Pharisees ?

Of the Sadducees ? Of the Publicans ? Of the Soldiers ?

Did S. John know CHRIST at first ?

*Ans.* Not as the *Messiah*. (S. John i. 33.)

By what sign of GOD was CHRIST revealed?

What did the Baptist say, when CHRIST came to be baptized by him?

What is the difference between S. John's Baptism and CHRIST's Baptism? (S. Luke iii. 16; Acts xix. 4, 5.)

In what way were the Three Persons of the TRINITY thus present?

In what Name are Christians baptized?

What did the Baptist say of his mission after he had baptized CHRIST? (S. John iii. 28, 29, 30, 31.)

What happened to CHRIST immediately after His Baptism? (S. Matt. iv. 1.)

What happened shortly after to S. John?

*Ans.* He was imprisoned. (S. Mark vi. 17.)

Where was the fortress of Machaerus?

Did he ever leave that dungeon alive?

Describe his life.

*Ans.* Thirty years he was preparing for his work; after preaching for less than a year he was cut off.

Was his life a failure?

Do you remember any other who was cut off in early manhood? (Acts xii. 1, 2.)

Any greater Being?

Are GOD's ways our ways?

What does GOD, when our earthly work is finished?  
(S. Mark iv. 29.)

## The Third Sunday after the Epiphany.

## The Apostles.

(S. John i. 35—48; S. Luke vi. 12—17.)

What was one of the first acts of CHRIST's Ministry?

*Ans.* He chose His disciples.

Who was the first Christian called? (S. John i. 40.)

What was the first Christian's first act? (S. John i. 41.) (Contrast with Gen. iv. 9.)

Who was, probably, the other disciple with Him?

*Ans.* S. John.

What had they both previously been?

*Ans.* Disciples of S. John the Baptist.

Who were the first five disciples?

On what after occasion, did JESUS make a more direct call to some of these disciples, to come and be with Him? (S. Mark i. 16, 17.)

What other disciples were called, at the same time?

On what subsequent occasion did he ordain these disciples to be *apostles*? (S. Luke vi. 12, 13.)

How many apostles were there?

What does the word "apostle" mean?

*Ans.* A Messenger.What is the difference between a disciple and an apostle? *Ans.* A disciple is a follower of CHRIST; an *apostle* means an ordained officer of His Church.

What were these apostles?

*Ans.* The twelve founders of CHRIST's Church.  
(Ephesians ii. 20.)

From what rank in life did CHRIST choose His apostles?

What was the occupation of many of them?

Were they already prepared in heart?

*Ans.* Yes, they were not holy because they were made apostles, but they were made apostles because they were, already, holy men.

Can a man grow to be a saint, in any sphere of life?

What was CHRIST's simple call to these men?

*Ans.* "Follow Me."

Who were the most prominent of these twelve apostles? *Ans.* S. Peter, S. James and S. John.

Was any one of them, however, greater than the rest? *Ans.* They were all equal.

Give their names.

Which of them was first slain? (Acts xii. 2.)

Which of them lived the longest? *Ans.* S. John.

What relation were these two to each other?

What other ones of the apostles were brothers?

Which was the boldest and most outspoken of all?

Which was the disciple "Whom JESUS loved?"

Which was the traitor?

What surname did CHRIST give to S. Peter? (S. John i. 42.) Why?

What surname did He give the Sons of Zebedee?  
(S. Mark iii. 17.)

Why?

Which of the apostles were called our LORD's "Brethren"? (S. Matt. xiii. 55.)

Were they His own brothers?



*Ans.* No, they were His cousins.

Of whom were they the sons?

*Ans.* Of Alphaeus or Clopas. (See S. Luke vi. 15.)

What was James, the Son of Alphaeus, called?

(S. Mark xv. 40.)

In contradistinction to whom?

How many Apostles were named "James"?

How many were named "Jude"?

How many were named "Simon"?

How many were named "John"?

Who is Bartholomew supposed to be?

*Ans.* The same as Nathaniel; Bartholomew means *Son of Tolmai*.

Can you mention any other of the Apostles, who had a double name?

*Ans.* S. Jude, who is called also Thaddeus and Lebbeus.

Any others still?

What were the different Apostles, in character?

*Ans.* They were *representative men*; each was a living type of some form of character in the Church of CHRIST.

Were the Apostles highly educated men, when CHRIST called them?

What kind of a training do CHRIST's ministers now receive?

*Ans.* After all their other studies are finished, they spend three years in special study for the ministry, in a theological seminary.

What kind of a theological training did the Apostles receive?

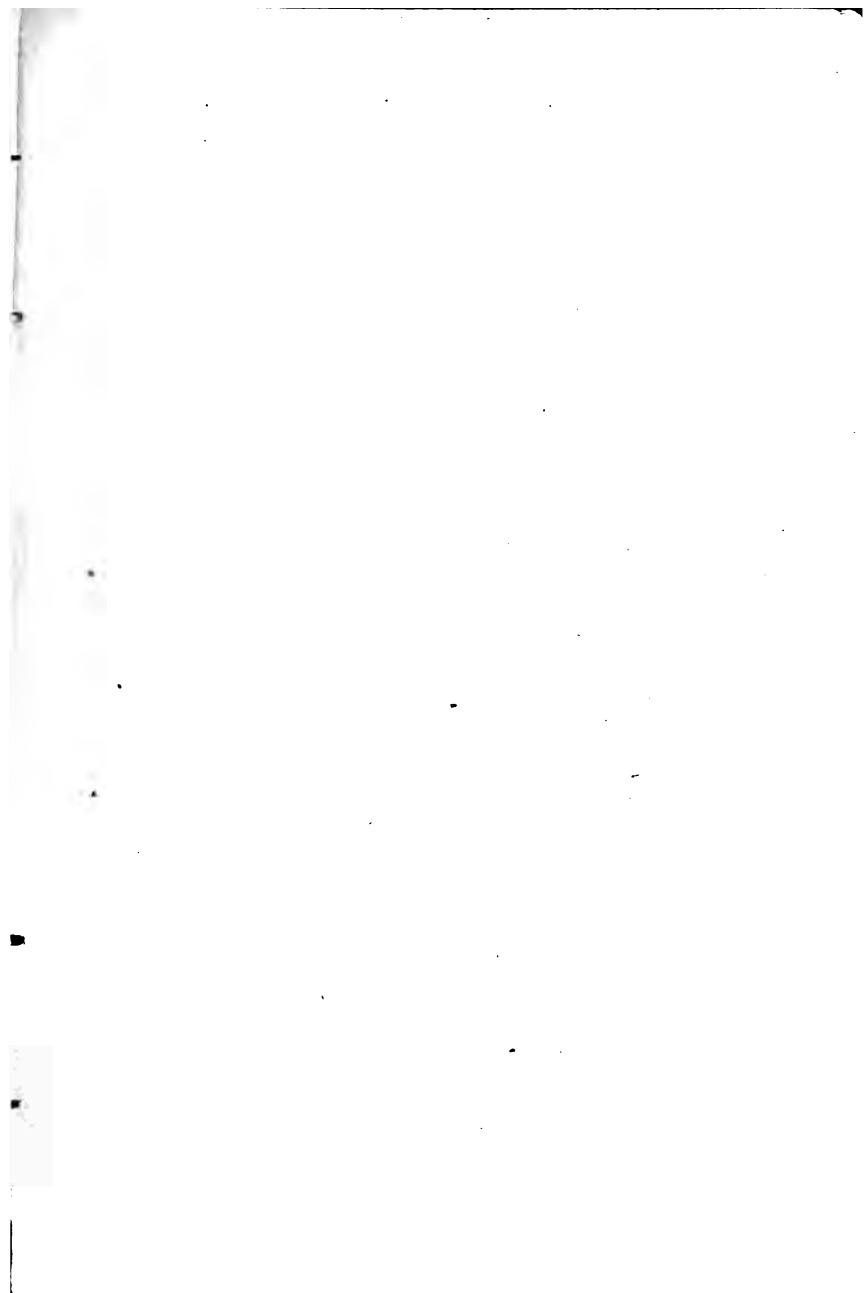
*Ans.* They spent three years with the Master Himself, listening to His teachings, drinking in His spirit and copying His example.

Could you call them after that, "ignorant fishermen?"

How did CHRIST train the Apostles?

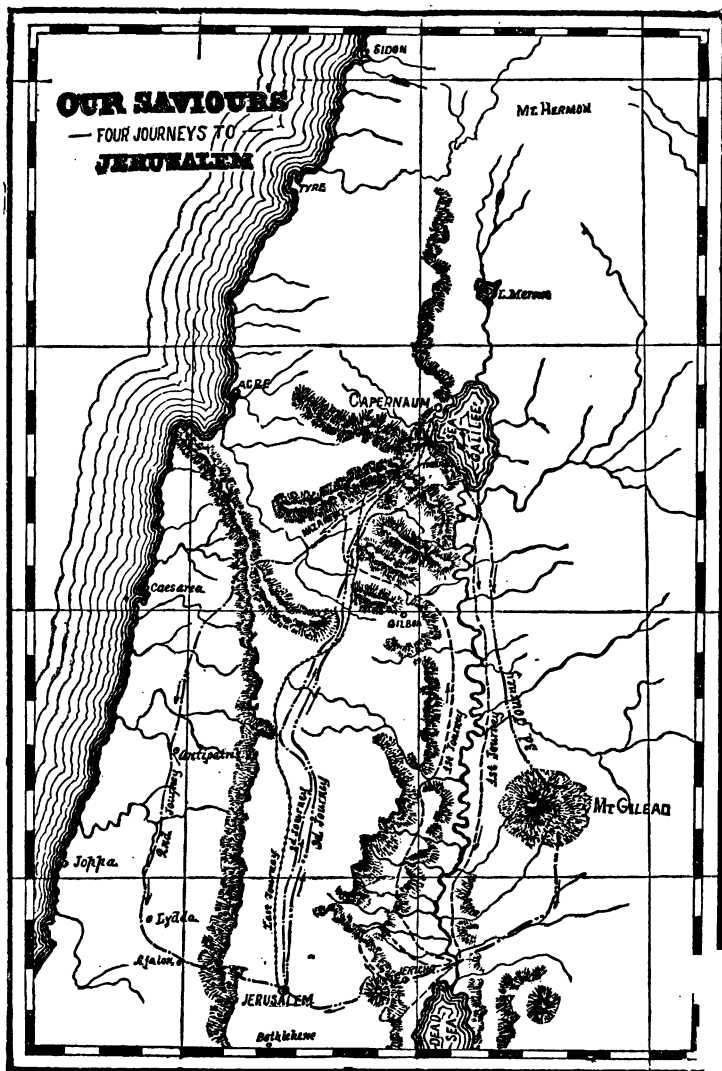
*Ans.* Sometimes He sent them forth, two and two, into the towns and villages to do mission work; at other times, He kept them by His side.

**S. James the Lord's brother.** By comparing S. Matt. xxvii. 56 and S. Mark xv. 40 with S. John xix. 25, we find that the Virgin Mary had a sister, like herself, named *Mary*, who was the wife of Clopas, and had two Sons, James the Less and Joses. By referring to S. Matt. xiii. 55, and S. Mark vi. 3, we find that a James and a Joses, with two other brethren Jude and Simon, and at least three sisters were living with the Virgin Mary at Nazareth. By referring to S. Luke vi. 16 and Acts i. 13 we find that these two brethren named James and Jude were among the Apostles. In S. Luke vi. 15, James is said to be the son not of Clopas but of Alphaeus, but Clopas and Alphaeus are only different forms of the same name.



# OUR SAVIOUR

— FOUR JOURNEYS TO  
**JERUSALEM**



**The Fourth Sunday after the Epiphany.**

**The Travels of Christ.**

S. Matt. ix. 35—38. S. Luke ix. 57, 58.

In what country did our Lord spend His whole Life?

*Ans.* In the Holy Land and its immediate vicinity.

What is the only occasion recorded, in which He went into another country?

By what other names is the Holy Land called?

By what is it bounded on the West? on the East? on the North? on the South?

What two seas are connected together by the river Jordan?

By what other names is the sea of Galilee called?

What are the three divisions of the Holy Land?

By whom were Samaria and Galilee once occupied?

*Ans.* By the ten tribes of Israel.

What had become of these ten tribes?

*Ans.* They were carried into captivity by *Shalmaneser*, King of *Nineveh*, and *lost*.

How was Galilee called, even as early as the days of *Isaiah*? (*Isaiah* ix. 1.)

How was it regarded in the days of *CHRIST*?

(*S. John* 1. 46.)

By whom was Samaria settled, after the ten tribes were carried away into captivity? (*II Kings* xvii. 24.)

Why did the Jews regard the Samaritans with such bitter hatred?

*Ans.* Because the Samaritans were half heathen,

and half believers in the true GOD. (See II Kings xvii 32, 33, 41.)

Under whom were the Jews in subjection, in the time of CHRIST?

Who was Emperor of Rome, when CHRIST was born?  
(S. Luke ii. 1.)

Who was Emperor of Rome, when CHRIST began to teach? (S. Luke iii 1.)

How old was our LORD, when He began His ministry? (S. Luke iii. 23.)

For how long did He teach?

*Ans.* For about three years.

Whither was His first journey?

*Ans.* From Nazareth to Bethabara and back. See Map.

During these three years, how many *Missionary Circuits of Galilee* did He make? *Ans.* Five.

How many towns and villages were there in Galilee, at that date? *Ans.* About two hundred.\*

During the same period, how many journeys did He make to *Jerusalem*? *Ans.* Four.

When was the Sermon on the Mount delivered?

*Ans.* During His *first* circuit of Galilee.

Where was it delivered?

*Ans.* On one of the mountains near the western shore of the sea of Galilee.

Mention some of the miracles, which were wrought by Him at the sea of Galilee and on its shores?

Where was Capernaum?

\* See Smith's Bible Dictionary, article, JESUS CHRIST.

What parables were delivered by Him, from the deck of a vessel, to the multitudes standing upon the shore of the sea of Galilee? (S. Matt. xiii. 1—33.)

Mention some of the events which occurred during His journeyings through Samaria.

Name some of the Samaritans who received Him.

Who, alone, mentions His journeys (preceding His Passion) to Jerusalem? *Ans.* S. John.

Mention some of the occurrences which took place at Jerusalem, in these times?

Are *all* the things, which CHRIST did, in these various journeys, mentioned in the four Gospels?

(S. John xxi. 25.)

What are the four Gospels?

*Ans.* Four separate biographies of CHRIST.

Do any two of them ever record the same events?

*Ans.* Very often.

What do we sometimes observe in these accounts?

*Ans.* That there are slight differences in them, (as always occurs, when an event is seen by different eye witnesses.)

Do we ever find one Gospel mentioning a fact about which the others are silent?

Give instances.

### The Fifth Sunday after the Epiphany

The Enemies of Christ.

S. Matt. xxii: 15—41.

What had the prophet Isaiah prophesied of the Messiah? (Isaiah liii. 3.)

With what words does S. John begin his Gospel? (S. John i. 11.)

What was King Herod's command, the moment he heard from the Wise men, that CHRIST was born?

Who came to CHRIST in the wilderness, immediately after His Baptism?

After He had completed His first missionary circuit of Galilee and came to His own house in Nazareth, how was He received? (S. Mark vi. 2, 3, 4.)

How did the people of Nazareth act, at another time? (S. Luke iv. 28, 29.)

Who were the chief enemies of CHRIST throughout His earthly life?

*Ans.* The Scribes and Pharisees and Sadducees.

Who were the Scribes?

*Ans.* A class, whose profession it was to write and multiply copies of the Bible.\*

What was true of some of the Scribes?

\* The Scribes received a special training for their office; they began at the age of thirteen, and, after passing through many severe examinations, were graduated when they were about thirty years old. After this they became the honorable men of the nation; Doctors of the Law, and the ascending scale of titles, (Rab. Rabbi, Rabban,) presented many steps in the ladder of ambition. Besides this, there were other marks of distinction; phylacteries of graduated size: salutations in the market place, &c.



*Ans.* That they knew the whole Old Testament in the Hebrew by heart.

What does their hatred to CHRIST show?

*Ans.* That familiarity with the *words* of the Bible is different from knowledge of its spirit.

How should we ever study the Bible?

What blinded the eyes of the Scribes to CHRIST?

*Ans.* Their false interpretations of the prophecies and the peculiar teachings of their *Talmud*.

What was the *Talmud*?

*Ans.* The so called *Oral law* of *Moses* (in contradistinction to the *written Law*), together with a collection of the traditions of their people and of the sayings of the Scribes and holy men of the past.

Who were the Pharisees?

*Ans.* A sect, which had originally separated from the rest of the Jews, to live a purer, holier life.

To what had this gradually led?

*Ans.* To the most arrant self-righteousness.

What was a prominent characteristic of Phariseeism?

*Ans.* The vast number of rules and regulations they prescribed about everything, down to the smallest and most trivial matters of daily life.\*

What was the result of this? *Ans.* Formalism.

What class of persons of all others is it most difficult

\* The Pharisees taught that the Pentateuch contains 613 laws, including 248 commands and 365 prohibitions. In addition to this, they had numberless commands about the observance of the Sabbath, tithes etc., etc. CHRIST refers to these more than once. See S. Matt. v. 22; xv. 1-6; xxiii. 1-7; S. Mark vii. 3, 4. As an instance of the trivial things about which they disputed, may be mentioned this: whether it was right or not to eat an egg which had been laid upon the Sabbath.

to reach? *Ans.* Those who have a *form* of Godliness, without the *reality*.

CHRIST generally had pity for the sinner; what one sin always aroused His anger?

What other thing influenced the Scribes and Pharisees? *Ans.* Class bias. The individual persons were governed by what the *order* thought.

What other sect took a stand against CHRIST?

*Ans.* The Sadducees.

Who were the Sadducees?

*Ans.* A rationalistic sect of the Jews, who denied that there is any future life beyond the grave?

What was their tendency? *Ans.* Skepticism.

Who were the Herodians?

*Ans.* Jews who were attached to the interests of Herod and of the Roman Government, and who were therefore regarded as unfaithful, by the rest of the nation.

Why were these sects inimical to CHRIST?

*Ans.* For three reasons.

I. Because He was so severe upon them and their sins:

II. Because He claimed to be CHRIST and they expected CHRIST to be a great Prince of *this* world:

III. Because He claimed to be the SON OF GOD.

What did these sects at last do?

*Ans.* They joined together and formed a conspiracy against Him.

With what question did the Herodians approach Him in the Temple?

**What was the Sadducees' question?**

**What was the Scribes and Pharisees' question?**

**Did they succeed in entrapping Him in His words?**

**What last enemy arose against CHRIST?**

**(S. Luke xxii. 3, 4.)**

**What was his besetting sin?**

**With whom did he join?**

**By what act did he betray his Master?**

**Why was Judas' sin more deadly even than that of the Pharisees?**

**In what ways is Judas a warning to us?**

**To whom especially is he a warning?**

**Under what charge was CHRIST, at last, arraigned, tried and condemned to death? (S. John xix. 7.)**

**By whom alone could He be put to death?**

**Ans. By the Roman Government.**

**Was Pilate, the Roman Governor, willing to crucify Him?**

**What turned Pilate from a friend into an enemy?**

**(S. John xix. 12, 13.)**

**What lesson would you draw from his conduct?**

**What do all these enemies of CHRIST represent?**

**Ans. Different classes of persons in and without the Church, and the motives by which they are governed in betraying Christ.**

### The Sixth Sunday after the Epiphany.

#### The Shadow and the Substance.

Hebrews x. 1.

What was meant by the "Law" ?

*Ans.* The Law of Moses and the whole system of the Jewish Church, as built upon that Law.

When was that Law given ?

*Ans.* It was given directly by GOD to Moses, in the forty days that Moses spent on the top of Mount Sinai.

What did the Law contain ?

*Ans.* It set forth the rules and regulations by which the children of Israel were to be governed ; prescribed the way in which they were to worship GOD ; and the rites and ceremonies of the Jewish Church.

What is the "*shadow*" of an object ?

How were these things, "*a Shadow*" of CHRIST, and of Christian times ?

What was, then, the object of the Law ?

What was said of those who did not keep the Law ?  
(Deut. xxvii. 26.)

Was it possible to fulfil the Law and live a sinless life, by keeping all its rules and regulations ? (Acts xv. 5, 6, 7, 10. Gal. vi. 13.)

What lesson, therefore, did it teach the world ?

*Ans.* That no man can live a sinless life and that we are powerless, without CHRIST. (Gal. iii. 24.)

Did CHRIST destroy this Law when He came ?  
(S. Matt. v. 17, 18.)

How did He treat the Law? (S. Matt. v. 21, 33, 38.)

In what way did He *fulfil* it?

*Ans.* By fulfilling the *spirit* of the Law.

What is the spirit of the First Commandment? of the Second? of the Third, &c.? (See catechism.)

What was a most prominent feature in the Jewish ritual?

*Ans.* The various sacrifices.\*

Of what were all these sacrifices, a shadow or type? (See Lesson for 5th Sunday in Lent.)

Of what was the Passover Feast a shadow?

*Ans.* Of the Holy Communion.

What does the Prophet Malachi say about the "Pure offering?"

Of what was Circumcision a shadow?

*Ans.* Of the sacrament of Holy Baptism.

What, in those days, took the place of Confirmation?

Of what was incense a type? (Mal. i. 11.)

To what does this refer?

*Ans.* To daily morning and evening prayer, arising from Christian lips.

Of what was the whole Temple worship a shadow?

*Ans.* Of the worship of the Christian Church.

What were the three divisions of the Jewish tabernacle or Tent-church?

What was the Jewish Temple?

\* There were many different Sacrifices. Among them may be mentioned the Burnt offering, the Peace offering, the Sin offering, the Trespass offering, the daily Morning and Evening Sacrifice, the Sabbath Sacrifice, the Sacrifice on the Day of Atonement, the Sacrifice at the Feasts of the Passover, Pentecost Trumpets, Tabernacles, &c.

*Ans.* It was the Tabernacle doubled in size and built of stone.

How are our churches built now?

*Ans.* With nave, choir and chancel.

Why is there no curtain or vail now, between the choir and chancel, as there used to be between the Holy and the most Holy Place? (S. Matthew xxvii. 51. Hebrews x. 19, 20, 21, 22.)

What takes the place of the Jewish sacred year, with its Jewish feasts?

*Ans.* The Christian Year, with its fasts and feasts.

Of what was the Jewish Ministry, with its threefold order of High priest, Priest, and Levite, a shadow?

*Ans.* Of the Christian Ministry, with its three orders of Bishop, Priest and Deacon.

Of what was Egypt, the house of bondage, a type?

Of what was the Red Sea a type? (1 Cor. x. 1, 2.)

Of what was the Wilderness of the Wandering, a type? *Ans.* Of our pilgrimage through this life.

Of what was the River Jordan a type?

Of Whom was Joshua a type?\*

Of what was the Promised Land a type?

Of what, is the worship of the Christian Church itself, "a shadow"?

*Ans.* Of what will take place in the true promised land, and in the Worship of Heaven.

In what parts of the Bible are these things referred to?

*Ans.* In all the Epistles, but chiefly in the *Epistle to the Hebrews*.

\* The Greek form of the word Joshua is "Jesus." (See Hebrews iv. 8.)

**Septuagesima.**

**Christ's Teachings.**

(S. John vii. 37—46.)

To what occasion does this refer?

*Ans.* It was the last great day of the Autumnal Feast of the Tabernacles (or Tents), when the priests formed in solemn procession, and, drawing water from the Pool of Bethesda, brought it to the Temple.

When the people heard CHRIST, what did they say?

Who sent officers to take CHRIST?

When the officers returned without Him, what did the Pharisees say? What was the officers' reply?

Why did the people, who heard CHRIST, speak thus?

*Ans.* Because they felt that He was speaking straight to their hearts.

Did CHRIST understand the human heart?

(S. John ii. 24, 25; S. Matt. ix. 4; Acts i. 24.)

What will always, until the end of time, give power to His words?

*Ans.* In them, He still speaks directly to the human heart.

What is another reason why the people heard Him gladly?

*Ans.* Because He made religious things so very plain.

What was a common mode adopted by CHRIST in teaching? *Ans.* He taught by parables.

How many parables of His are recorded?

*Ans.* About forty.

What is a parable?

*Ans.* A short figurative or spiritual tale, founded on something real in life or in nature, from which a moral is drawn.

What is the difference between a parable and a fable?

*Ans.* A *parable* is founded on truth; a fable is an unnatural kind of story, containing such things as talking beasts or flowers, or a reasoning bird.

Did our LORD ever illustrate His teachings by such impossible fables or myths?

Why did He teach so often by parables?

*Ans.* Parables attract the attention of men and set them thinking; they are pictures or pictorial illustrations of the truth, which men can see, and whose meaning they can readily understand.

Mention some parables and give the meaning?

In what other way did CHRIST teach?

*Ans.* He saw GOD in everything, and drew His lessons from the commonest objects around, as the birds of the air, the lilies of the field; or from some event which had just occurred, as choosing the chief rooms at feasts.

What did CHRIST thus teach us?

*Ans.* That common daily life is full of holy, inspiring suggestions.

How can we acquire the habit of thus looking at life?

*Ans.* By always looking at the bright side, and searching for opportunities to serve GOD in little things.

What is the most wonderful portrait of a Christian character ever drawn?



*Ans.* That which CHRIST drew in the Sermon on the Mount. (S. Matt. v. 1.)

What was the aim of all CHRIST's teachings?

*Ans.* To form in us stronger, holier characters.

After He had told us what it is to be His followers what do you observe in CHRIST's teachings?

*Ans.* He draws our attention more and more towards Himself.

What does He say about Himself? (S. John iv. 14; S. John vi. 35, 51; x. 9, 11; xi. 25; xii. 32; xiv. 6; xv. 1.)

Why does He speak thus?

*Ans.* Because CHRIST, *Himself*, is our deepest, most lasting need.

How do all true Christians feel?

*Ans.* That CHRIST is their *all in all*. (See Phil. iii. 7—14.)

State one more reason, why the people hung so breathlessly upon His words? (S. Matt. vii. 28, 29.)

What is meant by "authority?"

*Ans.* He never argued; men *felt* instantly, that every word He said was truth, and His whole manner in speaking was that of One, who *knew* the Truth.

Are all CHRIST's acts and teachings recorded?

(John xxi. 25.)

What is remarkable about CHRIST's teachings?

*Ans.* Though for 1800 years the world has been studying them, every succeeding age finds new and more precious meanings in them.

## Sexagesima.

## Christ's Miracles.

(S. Mark ii. 1-12.)

Why did JESUS CHRIST come down to this earth?

*Ans.* To forgive us our sins and save us.

What did He first say to the sick of the palsy?

What did the Pharisees reply?

What did JESUS then say? What then happened?

What disease was the palsy?

By Whom and through Whom, did GOD make the world? (S. John i. 3; Hebrews i. 2; Col. i. 16.)

By what name are miracles most commonly called in the Bible? *Ans.* "Signs."

"Signs" of what?

*Ans.* That JESUS was the eternal SON of GOD.

By what sign, did CHRIST show His power over nature?

By what sign, did He show His power over animated nature (or the animal creation)?

By what sign, did He show His power over men?

(See S. John xviii. 6.)

By what signs, did He show His power over disease?

By what sign, did He show His power over death?

By what sign, did He show that He could work afar off?

By what signs, did He show His power over evil spirits?

Why are many of these signs called "miracles"?

*Ans.* Because they are wonders, which men cannot understand; the word "miracle" means a wonder, a marvel.

Are such miracles *contrary* to nature?

*Ans.* No, they are *above* nature and the laws of nature.\* They are the results of higher laws.

By what sign, did CHRIST show that GOD is a GOD of Love? *Ans.* By all His Miracles.

Did CHRIST ever work any miracles that were beneath the Majesty of God?

Did CHRIST ever work any miracles to gratify the curiosity of those looking for mere wonders?

(S. Matt. xiii. 58; S. Luke xxiii. 8, 9, 10, 11.)

Did CHRIST ever work any miracles for Himself?

Did CHRIST ever work any miracles of cursing, such as striking a man dead, or cursing with a horrible disease?

What is the only miracle of cursing CHRIST ever wrought? (S. Mark xi. 12, 13, 14.)

Why was that?

*Ans.* As a solemn warning to men.

What contrast do we see in all this?

*Ans.* An intense and vivid contrast between CHRIST's miracles and all the reputed miracles of magicians, pretended miracle-workers, and wonderful stories of saints.

Does CHRIST teach by the miracles?

\* By a law of nature, a stone falls to the ground; by another and higher law of nature, a man lifts the stone from the ground; yet the two laws do not conflict; the power of the man is simply greater in this case than the power of gravitation.

*Ans.* They are all full of spiritual lessons. They are acted parables.

Of what are the diseases of Leprosy and Palsy a type?

*Ans.* Of the spiritual disease of sin.

What does CHRIST's cure of these diseases denote?

You said that miracles were a sign of CHRIST's divine origin. What other sign was there?

*Ans.* That of fulfilled prophecy.

What is the Greatest Miracle of the Gospel?

*Ans.* THE SUPERHUMAN CHARACTER OF CHRIST.

Did CHRIST bestow upon others, this power of working miracles? (S. Luke x. 17; S. John xiv. 12.)

Mention the names of some.

Was this power confined to the apostles alone?

*Ans.* No. It was quite generally distributed.

(See 1 Cor. xii. 4-10.)

What were these miracles for?

*Ans.* They were the props and stays of the early Church to convince the world that this Church was the Kingdom of God.

# Quinquagesima.

## Christ's Example.

(S. Matt. x. 37-39; xi. 28-39.)

What was CHRIST's call to His disciples?

Ans. "Follow Me."

Is it enough *passively* to believe in Him?

Ans. No. We must *actively* follow Him.

What do you mean by following Him?

Ans. Trying to live that kind of life, which CHRIST lived.

What is CHRIST's Life?

Ans. The Pattern Life, which we are all to imitate.

What do CHRIST's actions show?

Ans. The spirit that was in His heart.\*

Which are we to strive to imitate, CHRIST's outward actions or His inward spirit?

Why do so few persons really understand the Life of CHRIST?

Ans. Because they are satisfied with merely *reading* about His actions.

If we knew every word of the Gospel by heart, would that be enough? What must we do?

Ans. After reading about Him we must try to be like Him.

The lessons from CHRIST's example are all *life lessons*; what is the only way in which to learn life lessons?

\* In Him was Life and the Life was the Light of men. (S. John i. 4.) His words and actions were the windows, out of which the light that was in Him shone forth.

sons? *Ans.* By *living*; by action and experience.

Was there ever a life on this earth, so pure, so strong so holy as CHRIST's Life?

What should be the highest ambition of every Christian?

*Ans.* To be like Him; to attain the glory of being CHRIST-like.

What does CHRIST say will happen to us, if we try perseveringly to walk as He walked?

*Ans.* More life will be developed in us. (S. John x 10.) What is meant by "More Life"?

Is any blessing ever to be attained without labour?

*Ans.* The higher the blessing, the greater the labour.

Which is the more difficult, to labour with the hand or to cultivate the mind?

Which is the more difficult, to cultivate the mind or to train the soul?

What kind of labour must we put forth to educate our minds?

What kind of labour must we put forth to have our souls educated? *Ans.* (S. Luke ix. 23, 24, 25.)

What does our LORD mean by those words, "Let him take up his cross daily"?

*Ans.* Trying to live like CHRIST, amid the daily crosses, trials and temptations that each one has, in his own life.

What does CHRIST say of those who cowardly shrink from this burden and these hardships? (S. Matt. x. 38.)

Are we strong enough, alone and by ourselves, to live this kind of life?

What does CHRIST say? (S. John xv. 4, 5.)

From Whom must all our strength come?

To walk in His footsteps, what is absolutely necessary? *Ans.* To keep walking by *faith*.

If we only had enough faith, what would the Christian Life become? (S. Matt. xi. 30.)

What is the object of Lent?

*Ans.* To bring us nearer to CHRIST.

How can we best improve Lent?

*Ans.* By determining *beforehand*, what our **Lenten duties and self denials shall be.**

Mention some ways in which we may improve this coming Lent.

**First Sunday in Lent****Christ's Temptation.**

(S. Matt. iv. 1-12.)

What happened to CHRIST, immediately after His Baptism? When are CHRIST's disciples generally most severely tempted?

*Ans.* In the year after their Baptism or Confirmation.

What does the word "Temptation" mean?

*Ans.* A trying.

What is temptation for, and why does GOD allow us to be tempted? (S. James i. 2, 3, 4, 12.)

Who are oftentimes tempted more severely by Satan than all others?

*Ans.* CHRIST's most earnest followers.

Who was tempted by Satan most severely of all?

*Ans.* JESUS CHRIST Himself.

Why?

*Ans.* Because He was THE MAN, the Champion of the whole human family, the Second Adam: as the Elder Brother of us all, He was to pass through the experience of us all.

How can we all feel, therefore, in coming to Him?

(Hebrews iv. 15; ii. 18.)

How long was CHRIST in the wilderness?

In how many ways did Satan tempt Adam in Paradise? *Ans.* In three ways.

In how many ways did Satan tempt CHRIST in the wilderness?



From Whose lips alone, do we know that Satan was present, in the Temptation of the Wilderness?

*Ans.* From CHRIST's, for no other being was there.

Why did temptation thus come to Him, in the beginning of His Ministry?

*Ans.* Because He was facing and fighting out *now*, all the battles of His future Life.

What were the three great temptations of CHRIST?

If these temptations should ever seem to us, not great, but small, what should we remember?

*Ans.* That small acts often stand for great principles.

Can you give any familiar illustration of this?\*

What was CHRIST's first temptation? (S. Matt. iv. 3.)

What was the principle involved, and what was Satan tempting Him to do?

*Ans.* To use His Divine power of working miracles, for *self*.

What was CHRIST's answer?

What was the second temptation? (S. Matt. iv. 6.)

What, in this, was the tempter asking Him to do?

*Ans.* To escape from His destiny, the hard way to the cross which GOD had marked out for Him to live, as the Son of man, and to show men, by extraordinary acts, that He was the Son of GOD, relying upon GOD to sustain Him.

What was CHRIST's answer?

\* Life is full of such illustrations, the stroke of a pen at the foot of a document often produces great results; the tearing down of a strip of bunting will see two great nations go to war, &c.

What was the third temptation? (S. Matt. iv. 9.)

What was the principle involved?

*Ans.* The worshipping, in Satan, the majesty of evil ; the making the world His own, not in GOD's way, but in the ways that Satan, the prince of this world, should dictate.

What ways were these?

*Ans.* The easy ways of substituting expediency for principle, and doing evil that good may come of it.

What was CHRIST's answer?

Each one of CHRIST's replies was a quotation from what? What do the words of the Bible always become to us, in our time of need?

Why did these temptations come to CHRIST in the beginning of His ministry? (*See above.*)

Did CHRIST, in His after life, ever work one miracle for *self*?

What did his enemies say as He hung upon the cross? (S. Matt. xxvii. 42.)

Did CHRIST ever *shrink back* from the way of the cross;—from the work He had to do, or the agony He had to suffer? (See S. Matt. xvi. 21-25.)

Did CHRIST ever, in His after life, substitute *expediency* for principle, or attempt to make this world His own, by false means? (See S. John viii. 30-32.)

Are others ever tempted to do any of these things?

What are the three stages of temptation?

*Ans.* I. The evil thought.

II. Harboursing the evil thought.

III. The evil act.

What has CHRIST taught us ?

*Ans.* To fight the battle, crush the thought, and repel the suggestion of Satan, *in the beginning*, when the thing appears *small*.

What will happen, if we thus learn to meet every temptation at the outset ? (S. James iv. 7.)

What is our bounden duty, as baptized children of God ?

What did your Sponsors promise for you, that you should renounce ?

What is done by us in Confirmation ?

Who came to CHRIST, after Satan departed ?

What may *we* expect, after resisting temptation ?

## Second Sunday in Lent.

Christ's Prayers.

(S. Luke xi. 1.)

What was our Lord doing?

What do we read about the influence of His example here? Had the disciples never prayed before this?

Why, then, did they ask that question?

*Ans.* They wanted to pray *in the way* that CHRIST prayed.

What was one reason, why CHRIST's prayers were so fervent?

*Ans.* Because prayer was His constant daily habit.

Whither did He often go to pray?

(Compare S. John vi. 15; S. Matt. xiv. 23; S. Mark vi. 46.)

How long did CHRIST pray, before choosing His apostles? (S. Luke vi. 12, 13.)

If JESUS thus prayed, what would you say about His followers?

What does CHRIST himself say to His disciples about prayer? (S. Mark xiv. 38; S. Luke xviii. 1; xxi. 36.)

Does CHRIST promise that prayer shall be answered?

(S. Matt. vii. 7—13; S. John xiv. 13, 14; xv. 7.)

If we doubt, therefore, that GOD answers prayer  
Whose word do we doubt?

What does CHRIST say about GOD's Providence?

(S. Matt. vi. 30—34; x. 29, 30, 31.)

To have our prayers answered, what must we possess?

(S. Mark xi. 22, 24.)

In Whose Name should we ask ? (S. John xiv. 13, 14.)

How do the Collects in the Prayer Book generally end ?

What do you mean by "persistent prayer"?

(S. Luke xi. 8 ; S. Matt. xv. 28.)

What persistent prayer will *always* be answered, according to its exact tenor ?

*Ans.* The prayer for more of CHRIST's spirit and CHRIST's Life.

What period should be to us, a time for unceasing prayer ? *Ans.* The season of Lent.

What is real prayer ?

*Ans.* It is holding Communion with the FATHER, or with CHRIST, or with the HOLY GHOST.

How can we best pray ?

*Ans.* By remembering that CHRIST is close beside us, and by speaking to Him more unreservedly than we could do to any earthly friend.

What will help us much against wandering thoughts ?

*Ans.* I. By first trying, before praying, to realize unto Whose Presence we are drawing.

II. By always remembering, that we are praying to a LIVING PERSON.

III. By praying *aloud*.

How many different kinds of prayer are there ?

*Ans.* Four.

What are they ?

*Ans.* I. *Confession*, or telling GOD of our sins.

II. *Thanksgiving*, for the particular mercies we have received.

III. *Petition*, or asking Him for everything that we want.

IV. *Intercession*, or prayer for those who need our prayers, or who will not pray for themselves.

Do all these enter into the Morning and Evening Prayers of the Prayer Book? Give instances.

What is our duty?

*Ans.* Every true and earnest Christian should pray in these four ways, in his daily private morning and evening devotions.

If we neglect any one of the four, what will happen?

*Ans.* We shall suffer for it in our spiritual life.

What is ejaculatory prayer? *Ans.* Darting up a prayer to GOD, in one short sentence. (Neh. ii 4.)

When can we thus pray?

*Ans.* At all times and in all places.

Give instances of some prayers thus made to CHRIST.

What are some of CHRIST's Prayers?

What posture do we find CHRIST assuming in prayer?

(S. Luke xxii. 41.)

Why should we kneel in prayer?

*Ans.* I. Because it is our duty, thus to show our reverence to GOD.

II. Because all human experience teaches that one can always pray more readily while kneeling.

III. Because it is a victory over the cowardly feeling of shame.

IV. Because it sets a Christian example of reverence, to all about us.

The Third Sunday in Lent.

Christ's Courage.

(S. Matt. xxi. 1-11.)

What does this describe ?

*Ans.* CHRIST's triumphal entry into Jerusalem.

Whither was the ride from:—from what village, over what mountain, into what city ?

What two multitudes followed Him ?

(S. John xii. 9-12, 13.)

What did they cry ? (See Matt. xxi, 9 ; S. Mark xi. 9, 10 ; S. Luke xix. 38 ; S. John xii. 13.)

What did the Pharisees say ? (xii. 19.)

What could JESUS have made Himself, at that moment ? *Ans.* A King.

Was He carried away by the enthusiasm of the multitudes about Himself ?

Could they shake Him from His purpose ?

What was His purpose ? (S. John xvii. 3, 4.)

Did CHRIST know what was before Him ?

(S. Luke xviii. 31-34.)

What happened in following that purpose ?

*Ans.* He turned all those multitudes against Him.

What did they all cry, five days afterwards ?

(S. Mark xv. 13.)

Mention some other instances, when CHRIST stood firm against the enthusiasm of the multitudes ?

(S. Luke iv. 22 ; S. John vi. 15 ; viii. 30-34.)

What did those multitudes afterwards do ?

(S. Luke iv. 28, 29 ; S. John vi. 66 ; viii. 59.)

Mention some instances when JESUS stood firm in the midst of enemies. (S. Luke xix. 46, 47; xx. 19, 20; S. John x. 31; xi. 7, 8, 16; xviii. 4, 5; xix. 10, 11.)

Who, in the end, left Him? (S. Matt xxvi. 56.)

Did JESUS know even this beforehand?

(S. John xvi. 32)

How was He to be left, in His hour of greatest need?

When you think of all this, what would you call our Master, CHRIST?

*Ans.* He was the most fearless Man, that ever trod this earth.

What are we, as CHRIST's followers, to strive for?

*Ans.* To be like Him, and to drink in His spirit.

What have we, as CHRIST's followers, in this world, to do and to be?

*Ans.* A work to do and a character to be.

What is one of the deadliest temptations, that can beset CHRIST's followers?

*Ans.* The fear of the world.

What do you call a man who is afraid or ashamed to do his duty?

Who are the bravest men in this world?

*Ans.* Those who tread most closely in the Master's footsteps.

Can a cowardly person be a true Christian?

JESUS was uninfluenced by the presence of the multitudes, of the Sanhedrim, of Pilate himself, when they turned *against* Him; of what should that remind us regarding ourselves?

JESUS was uninfluenced by the presence of the mul-



titudes, when they all were *with* Him, shouting His praise and crying "Hosanna." What lesson would you draw from this ?

Which is generally the harder trial of these two ?

JESUS was uninfluenced when all His own disciples forsook Him and fled ; what should that teach you, regarding earthly companionships ?

Did CHRIST have any yearnings for human love and sympathy ? (S. John vi. 66, 67 ; S. Luke xxii. 28 ; S. Matt. xxvi. 40.)

Whom can we always lean upon ? (S. John xvi. 32.)

Can you mention any disciples, who, afterwards, caught this spirit of fearlessness ? (Acts v. 28, 29.)

Can you still mention a still more remarkable instance, in the case of one who did not become a disciple until after CHRIST had gone back to Heaven ?

(Acts xx 22, 23, 24 ; xxi. 11, 12, 13.)

### The Fourth Sunday in Lent

#### Christ's Spirit of Self-Sacrifice.

(S. John xiii. 34, 35 ; xv. 12.)

What was CHRIST's " New Commandment ?"

When was this commandment given ?

Was the commandment to " love one another" never given before ? (Lev. xix. 18.) How then was it *new* ?

*Ans.* He said, " As *I* have loved you."

Why did CHRIST wait until the very end before giving it ? *Ans.* Because He had to show men first, by His Life, how He loved them.

What proof does He here give of His love ?

What was CHRIST's whole Life on this earth ?

*Ans.* A giving up of self and living for others.

How did He show this Love ?

*Ans.* By coming down from Heaven to save us and to die for us.

How in His daily life, here, did He show this love ?

*Ans.* Not only in great things but in little things, and by constantly thinking of those about Him.

How did He show His love for children ?

(S. Mark x. 13, 14, 16.)

Where, in the Prayer Book, is this Gospel read ?

How did He show His love for the rich ? for the poor ? for the blind ? for the lame ? for the sick ? the dumb ? the possessed with devils ? (Give instances.)

Did JESUS love even those whom others hated ?

(S. Matt. ix. 10, 11, 12, 13.)

Even when He was interrupted, could He stop to do a good work? (S. Mark v. 25-35.)

What does CHRIST say shall be the *sign* by which His disciples shall be known?

Can we be His disciples in heart, without this love?

(1 John iii. 14; iv. 20, 21.)

How does the world live?

*Ans.* Each man lives only for himself.

What then is the distinction between CHRIST'S followers and the world?

How must we love? (1 John iii. 18.)

What do you mean by "in deed and in truth?"

Can love exist without self-sacrifice?\*

Why do many find it difficult to feel this love for GOD and their fellow men?

What do you mean by self-sacrifice?

*Ans.* Giving up our own convenience, denying ourselves, taking trouble for the sake of others or to do GOD'S work.

What is the work which GOD gives us each to do?

*Ans.* To be, as far as in us lies, a blessing to all about us.

Is there any other work in this world, as high and noble as this?

What is the secret of Christian greatness?

(S. Matt. xx. 26, 27, 28.)

Who are, really, the greatest men in this world?

\* As the fire, which gives us light and warmth, cannot burn without the fuel upon which it feeds, so the flame of love cannot be kindled and kept burning without self-sacrifice.

*Ans.* Those who serve and help the greatest number.

Is *any* act beneath us, or too small to do, if it will do good?

What should be then our highest ambition in life?

In our daily walk among men what should we always be striving to find?

*Ans.* The good side of every character.

Is there some good in every one?

If we thus live what will be the result?

*Ans.* Opportunities for doing good will crowd in upon us thicker and thicker, and the circle of our influence will keep growing wider and wider.

Many persons say they can do no good; what is the reason?

*Ans.* They are blind to their opportunities, because they refuse to sacrifice themselves in any way.

Will we gain or lose, by such a life? (S. Matt. x. 39; Acts xx. 35.)

What kind of blessedness do we gain?

*Ans.* A larger heart, a greater nature; more of CHRIST in us.

What is the result?

*Ans.* The more we do for CHRIST, the more we wish to do for Him.

Give some characteristics of the kind of love, which will be developed in us? (1. Cor. xiii. 4, 5, 6, 7.)

**The Fifth Sunday in Lent.**

**The Atonement.**

(S. John xix. 12—20.)

In what way did JESUS end His mortal life?

What nation brought the accusation against Him?

(S. John xix. 7.)

What nation alone, had the power to put Him to death? (See S. John xviii. 31.)

Did Pilate try to evade the responsibility?

What was the character of Pilate?

What do we say in the Creed?

What kind of a death was crucifixion?

*Ans.* I. It was the Roman way of punishing malefactors.

II. It was the most ignominious of all deaths.

III. It was the most painful; a death of lingering, and excruciating torture.

Was the death of JESUS CHRIST upon the cross, a mere martyrdom?

*Ans.* No. It was a sacrifice for the sins of the world.

Can men escape from their sins, by their own power?

Have all men, in all ages, felt this?

What have they always felt the need of?

*Ans.* A sacrifice for sins.

What shows this?

*Ans.* The institution of sacrifice all over the world, by Heathen as well as Jews.

What did they sacrifice?

*Ans.* The blood of innocent lambs; of guiltless animals for guilty man.

What is the first instance in the Bible? (Gen. iv. 4.)

Did God condemn, or meet, this longing of man?

*Ans.* He met it and told Moses (1491 B. C.) of the time and way in which to offer up such sacrifices.

Mention some of the Jewish sacrifices?

Can the blood of animals take away sins? (Heb. x. 4.)

Did even the ancient Jews feel this?

(Ps. xl. 6; l. 8—15. Isaiah i. 11, 16.)

Why were these sacrifices then ordained?

*Ans.* To remind men of CHRIST, the Lamb of God.

What is CHRIST thus called? (Rev. xiii. 8.)

What did these sacrifices therefore resemble?

*Ans.* A Hebrew sacrifice, like a Christian sacrament, was an outward and visible sign of an inward and spiritual grace.

On what day was CHRIST sacrificed?

*Ans.* The Day of the Passover.

At what hour was He lifted up?

*Ans.* At 9 A. M., the hour of the Morning Sacrifice

At what hour did He die?

*Ans.* At 3 P. M., the hour of the Evening Sacrifice

What do we call this sacrifice of CHRIST in the Consecration Prayer, in the Communion office?

What did JESUS say would be the result of His sacrifice on the cross? (S. John xii. 32.)

Why does He "draw all men?"

*Ans.* Because they feel that through the cross their sins are blotted out and forgiven. (S. John iii. 14, 15.)

How else do they feel?

*Ans.* That they belong to CHRIST, being bought by His precious blood. (1 Cor. vi. 20.)

How do different men look upon the cross ?

(1 Cor. i. 23, 24.)

Who are those that do not feel the cross to be the power of God ?

*Ans.* They who do not know themselves and the wickedness of their own hearts.

What is the condition of every worldly heart ?

*Ans.* It is blind to all that is really taking place within itself.

Of what kind of sins are we all the time guilty ?

*Ans.* Sinful habits, sinful actions, sinful words and sinful thoughts.

What must we first know before the cross can draw us ?

*Ans.* We must feel our sin and unworthiness.

How do the most earnest Christians feel, worthy or unworthy ? (See 1 Tim. i. 15.)

What ought to be every one's prayer to God ?

*Ans.* "LORD, show me *myself*."

What is the confession in the Communion office ?

What are the "Comfortable Words" ?

**Palm Sunday.****Holy Week and its Events.**

What week do you call the last week of the SAV-  
IOUR'S Life?

*Ans.* Holy Week.

How large a place do the events of Holy Week oc-  
cupy in the Gospels?

*Ans.* Over one fourth of the whole Gospel history.

Why ought we to know every event of Holy Week?

*Ans.* Because it was the most important week in the  
history of the whole world.

**Saturday, the Jewish Sabbath.**

Where was CHRIST?

*Ans.* At Bethany, the home of Lazarus.

What happened that evening? (S. John xii. 1-2.)

**Sunday.**

What is this Sunday called?

Why?

At what hour of the day was this?

What did JESUS, when He came in sight of Jerusa-  
lem?

Where did JESUS spend the day? (S. Mark xi. 11.)

Whither did He return at night?

**Monday.**

What did JESUS, on His way to Jerusalem?

(S. Mark xi. 12, 13.)

When He reached the Temple what did He?

How did He spend the Day?



# HOLY WEEK.

## THE EVENTS OF THE LAST WEEK OF OUR SAVIOUR'S LIFE

### SATURDAY EVENING.

**PLACE**—Bethany, a village two miles from Jerusalem. **TIME**—Evening. **EVENT**—Supper at Simon's House: Lazarus praiseth: Mary breaks alabaster box and anoints JESUS' feet. The covetousness of Judas foiled.

### SUNDAY. (PALM SUNDAY.)

**PLACE**—Road from Bethany to Jerusalem over Mt. of Olives. **TIME**—Early Morning. **EVENT**—CHRIST's triumphal Entry into Jerusalem. Starts from Bethany accompanied by multitude. Sends disciples ahead to Bethphage for ass and colt. Multitudes come from Jerusalem to meet Him. All shout Hosanna and strew palm branches in the way.

**PLACE**—Slope of Mt. of Olives. **TIME**—Noon. **EVENT**—JESUS weeps over Jerusalem.

**PLACE**—Temple. **EVENT**—JESUS teaches in Temple all day

**PLACE**—Bethany. **TIME**—Evening. **EVENT**—Returns at night to Bethany.

### MONDAY.

**PLACE**—Road from Bethany. **TIME**—Morning. **EVENT**—JESUS curses the barren fig tree.

**PLACE**—Temple. **EVENT**—Casts out buyers and sellers from the Temple. "My House shall be called the House of Prayer." Teaches in Temple all day. Returns at night to Bethany.

### TUESDAY.

**PLACE**—Road from Bethany. **TIME**—Morning. **EVENT**—The fig tree withered away. Deputation from Sanhedrim awaiting Him in Temple. "By what authority doest Thou these Things?"

**PLACE**—Temple. **EVENT**—The reply of CHRIST. Parable of the "Two Sons." Parable of the "Wicked Husbandmen." Parable of the "Wedding Garment." His enemies combine together to entrap Him. Herodians' Question about "Tribute." Sadducees' Question about "The Resurrection." Pharisees' Question about "Great Commandment." Our LORD's Question about "Two Natures of CHRIST." The widow casts her two mites into the Treasury. JESUS takes final leave of the Temple.

**PLACE**—Slope of the Mt. of Olives. **EVENT**—Disciples' exclamation, "See what stones are here!" Prophecy of Destruction of Jerusalem.

**PLACE**—Road toward Bethany. **TIME**—Evening. **EVENT**—Parable of the "Ten Virgins." Parable of the "Ten Talents." Returns at night to Bethany.

### WEDNESDAY.

**PLACE**—Bethany. **EVENT**—JESUS spends the day in retirement with the Apostles. Foretells His Crucifixion. Council of Sanhedrim at palace of Caiaphas to take JESUS by subtlety and kill Him. Judas goes to Jerusalem and agrees with the chief priests to betray JESUS for thirty pieces of silver.

### THURSDAY. (MAUNDY THURSDAY.)

**PLACE**—Bethany. **TIME**—Forenoon. **EVENT**—JESUS spends greater part of the day in retirement. S. Peter and S. John sent to Jerusalem to prepare for the Passover.

**PLACE**—Jerusalem. **EVENT**—Jesus proceeds to Jerusalem towards evening.

**PLACE**—In the upper room. **TIME**—Evening. **EVENT**—The Passover Feast with the twelve. Ambitious contention among disciples. JESUS gives a lesson on humility by washing disciples' feet. JESUS foretells His betrayal. The sop given to Judas who goes out to prepare for the betrayal. JESUS gives to the Apostles the "New Commandment." "That ye love one another as I have loved you." Institutes the LORD's Supper. Foretells S. Peter's denial. Consols his disciples with the discourses, "Let not your heart be troubled," and "I am the Vine."

**CHRIST'S Sacrificial Prayer.**—S. John XVII. They sing a hymn; 2d part of the "Hallel." Ps. 115-118.

**PLACE**—Gethsemane. **TIME**—Night. **EVENT**—JESUS crosses brook Kedron to garden of Gethsemane. **CHRIST'S** Agony and Bloody Sweat. Judas, accompanied by a band with torches and weapons, betrays Him with a kiss. S. Peter's resistance. JESUS' submission. The disciples' flight.

**PLACE**—Jerusalem. **EVENT**—JESUS brought before Annas.

**PLACE**—Palace of High Priest. **TIME**—Midnight. **EVENT**—JESUS brought before Caiaphas. S. Peter and S. John follow and enter the outer court. S. Peter's first denial.

#### **FRIDAY. (GOOD FRIDAY.)**

**PLACE**—High Priest's Palace. **TIME**—Between 12 and 3 A. M. **EVENT**—S. Peter denies JESUS 2d and 3d time.

**PLACE**—Council Hall. **TIME**—Very early. **EVENT**—JESUS condemned by Sanhedrim. Judas' remorse.

**PLACE**—Pilate's Tribunal. **TIME**—Between 6 and 9 A. M. **EVENT**—JESUS before Pontius Pilate.

**PLACE**—Herod's Tribunal. **EVENT**—Sent before Herod and mocked.

**PLACE**—Pilate's Tribunal. **EVENT**—Sent back to Pilate. Pilate seeks to release Him. Pilate warned by his wife. Pilate delivers JESUS to be scourged. The Jews not satisfied. Pilate releases Barabbas. Pilate delivers JESUS to the mob. JESUS mocked, struck, spit on.

**PLACE**—On the way to Calvary. **TIME**—Before 9 A. M. **EVENT**—JESUS hurried on towards Calvary. The women bewail Him.

**PLACE**—On Calvary. **TIME**—9 A. M. **EVENT**—CHRIST CRUCIFIED, at time of Morning Sacrifice.

**PLACE**—On the Cross. **TIME**—9 to 3. **EVENT**—JESUS' prayer for His murderers. Soldiers cast lots for His garments. JESUS reviled on the Cross. **TIME**—12 to 3. Miraculous Darkness. The repentant thief forgiven. **CHRIST'S** Mother committed to St. John. **TIME**—3 P. M. **EVENT**—CHRIST DIES, at time of evening Sacrifice. Earthquake and Veil of Temple rent in twain. JESUS' Body pierced by a spear. Joseph of Arimathea obtains leave to bury the body.

**PLACE**—The Sepulchre. **TIME**—Before 6 P. M. **EVENT**—The Body taken from the cross and buried by Joseph and Nicodemus. **TIME**—6 P. M. **EVENT**—The first day of CHRIST'S burial. The women observe the place. Hasten to buy spices before the Sabbath. The two Marys last at the Sepulchre.

#### **SATURDAY. (EASTER EVEN.)**

**PLACE**—The Sepulchre. **EVENT**—Second day of JESUS' burial. Sabbath-tum Magnum.

**PLACE**—Jerusalem. **EVENT**—Chief Priests and Pharisees appoint a guard. Sepulchre sealed and a watch set. **TIME**—Evening. The two Marys and Salome engage in preparing spices to anoint the Body.

#### **END OF HOLY WEEK.**

#### **SUNDAY. (EASTER.)**

#### **CHRIST'S RESURRECTION.**

**PLACE**—The Sepulchre. **TIME**—Very early in the morning. **EVENT**—A great earthquake. An angel descends from heaven and rolls away the stone. **CHRIST** rises from the dead, the keepers flying in terror. The women come and find Sepulchre empty. Mary Magdalene hastens back to the apostles; the others remaining. They see the angels and depart. Peter and John run to the Sepulchre. JESUS appears to Mary Magdalene. JESUS meets the other women and says "All hail." JESUS appears to S. Peter.

**PLACE**—Road from Jerusalem to Emmaus, a village 8 miles distant. **TIME**—Evening. **EVENT**—JESUS walks with two disciples and is made known to them "in the Breaking of Bread."

**PLACE**—Room in Jerusalem. **TIME**—Evening. **EVENT**—JESUS appears to the ten apostles (S. Thomas being absent) and shows them His hands and His feet.

**Whither did He return at night ?**

**Tuesday**

**On the way to Jerusalem, what did the disciples find ?**

(S. Mark xi. 20.)

**Who were awaiting JESUS when He came to the temple ? (S. Matt. xxi. 23.)**

**Who were the Sanhedrim ?**

**What was their question, and what were CHRIST's replies ?**

**What parables did He then deliver ?**

(S. Matt. xxi. 28 to xxii. 14.)

**How did His enemies seek to entrap Him ?**

**Who were the Herodians, and what was their question ? (S. Matt. xxii. 17.)**

**Who were the Sadducees, and what was their question ?**

**Who were the Pharisees, and what was their question ?**

**What was our LORD's question ? (S. Matt. xxii. 41.)**

**On leaving the Temple, what did He see ?**

(S. Luke xxi. 1—5.)

**On the road to Bethany, what did the disciples say, and what was CHRIST's answer ? (S. Matt. xxiv. 1, 2.)**

**What two parables did He deliver as they walked home at night ? (S. Matt. xxv.)**

**Wednesday.**

**How did JESUS spend the day ?**

**Ans.** In retirement at Bethany.

**What was happening at Jerusalem ?**

**Thursday.**

**How did JESUS spend the day ?**

Toward evening what did He?

What took place in the upper room?

Why is this called *Maundy-Thursday*?

*Ans.* It is old English for *Mandate-Thursday*, or Day of the New Commandment.

What did the disciples take for the last time?

What did He celebrate for the first time?

What are the Maundy-Thursday Epistle and Gospel about?

Relate in order, the rest of the events of this memorable evening?

After being taken, before whom was JESUS first brought? (S. John xviii. 13.)

Where was He taken then? (S. John xviii. 24.)

Friday.

After leaving the high priest's palace, where was JESUS taken? (S. Luke xxii. 66—71.)

What happened then?

Where was He then taken? (S. Luke xxiii. 1—5.)

Why?

Where was He then sent? (S. Luke xxiii. 6—12.)

Why?

Where was He taken then? (S. John xviii. 28.)

Relate what happened.

Where and at what hour was He crucified?

What happened while He was on the cross?

At 12 o'clock, what happened?

How many times did CHRIST speak while on the cross? What were those seven sayings?

What happened at 3 P. M.?

What miraculous signs accompanied His death?

What did the centurion say?

Why did the soldiers come to take the bodies from the crosses before sun down? (S. John xix. 31.)

When they came to JESUS, what did they find and what did the soldier?

Relate the remaining occurrences of this day.

Where was CHRIST buried?

What prophecies were now fulfilled? (Isaiah liii.)

Why is this called Good Friday?

What does the Church tell us to do on this day, and whom do we pray for?

Saturday.

What was the Jewish name of this day?

What is the Christian name for this day?

What did the Jews? What did Pilate?

What did the women towards evening?

Where was CHRIST's soul, while His body was in the grave? (S. Luke xxiii. 43.)

By what other name is this place called?

(Acts ii. 31.)

Does this Hell mean the place of torment?

*Ans.* No, it means Hades, or the place of departed spirits.

What do we say in the Creed?

Why, from the earliest times, has Easter Even been a day for Baptism? (Romans vi. 3, 4.)

What is the Easter Even Collect?

## Easter Day.

## Christ's Resurrection.

(S. John xx. 1-19.)

What took place very early while it was yet dark?

Who descended from Heaven?

What then happened?

What became of the stone? the seal? the keepers?

Who came *first* to the Sepulchre?

To whom did CHRIST first appear and when?

What did He say?

Whom did He next meet?

What took place on the way to Emmaus?

What does the word "Easter" mean?

*Ans.* It comes from the old Saxon word "Oster" or "Osten," which means *Rising*.

What other word in common usage closely resembles it?

Who rose on Easter? (Malachi iv. 2.)

Does the word "*Easter*" occur in the Bible? (Acts xli. 4.)

What is the other name for Easter in the Bible?

*Ans.* The Passover; the Christian Passover.

How is it the Passover?

Did the apostles themselves keep Easter?

What does St. Paul say? (1 Cor. v. 8.)

Where do we use these words in the Easter Morning Service?

Why do we dress the church with flowers on Easter?

How are flowers emblems of the Resurrection?

What did the Jews on this day do?

*Ans.* They presented to God the first fruits of the coming Harvest.

What was CHRIST in His Resurrection? (1 Cor. xv. 20.)

When will the Harvest be? (S. Matt. xiii. 39.)

What are our bodies like when they die? (1 Cor. xv. 35, 36.)

How are they sown, and how will they rise?

Describe the difference between the flower and the seed from which it springs.

Will it be so with us at the Resurrection?

Why does Easter sometimes come earlier and sometimes later in the year?

*Ans.* Because it follows the Jewish Passover.

By what was the Passover regulated?

*Ans.* By the Moon.

On what day does Easter fall?

*Ans.* On the 1st Sunday after the first full Moon after the vernal equinox, on March 21.

What does the time of Easter regulate?

*Ans.* The time of Lent, Whitsunday, &c.

Where are the tables for finding on what days Easter will fall?

Ever since the first Easter what has happened?

*Ans.* Sunday, the first day of the week, has been observed instead of Saturday, the Jewish Sabbath.

Give instances in the Bible itself.

What is Sunday therefore called?

*Ans.* The Lord's day.

**The First Sunday after Easter.****The Resurrection of the Body.**

(S. John xx. 19-29.)

On what day did this occur?

How many times did CHRIST appear to His disciples that first Easter day?

*Ans.* Five times.

Describe those times.

Where had CHRIST's soul been between Good Friday and Easter? (S. Luke xxiii. 43; Acts ii. 31.)

Where was His body?

After He rose from the dead, was He changed in appearance? (S. John xx. 14; xxi. 12; S. Luke xxiv. 15, 16, 36, 37.)

Was it still the *same* body that had been crucified?

(S. Luke xxiv. 3, 6, 38-43; S. John xix. 27.)

Did His risen body possess supernatural powers?

(S. John xx. 19, 26; S. Luke xxiv. 31.)

Had any other beings ever been raised from the dead? Mention some of them.

What was the difference between their resurrection and CHRIST's resurrection?

*Ans.* They were merely drawn back into the former earthly life, to die once more; CHRIST rose from the grave with an immortal, imperishable body, never to die again.

What was the change that took place in CHRIST's body, after He rose from the dead?



*Ans.* It was no longer a natural body but a glorified body. (1 Cor. xv. 44.)

What does S. Paul say about the change in the earthly tabernacle or body? (2 Cor. v. 4.)

Explain what he means by mortality being swallowed up of life?

*Ans.* The mortal tabernacle is fitted only for mortal life. The eternal tabernacle is fitted for eternal life. The *soul's* power of immortality, through CHRIST, utterly transforms the body.

Can we imagine how this will be?

*Ans.* We cannot imagine a thing we have never seen.

Have we any indications in this life of the power of the soul over the physical body?

In what other passage does S. Paul contrast the natural with the risen body?

Reasoning from what, would you say that the risen body will bear some kind of resemblance to the mortal body?

*Ans.* From the resurrection of our LORD Himself.

Is it probable that after the Resurrection we shall recognize each other? \*

What did JESUS call Himself at the grave of Lazarus? (S. John xi. 25.)

Where in the Prayer Book do we repeat this sentence?

If He could raise a man four days dead, is it any

\* Regarding recognition after death, see the following passages:—S. Luke xiii. 28. 2 Cor. iv. 14. 1 Thess. iv. 13-18. Heb. xi. 39, 40. S. Matt. xvii. 4. See especially S. Luke xvi. 9 and 22.

greater miracle to raise one dead four years or four thousand years?

Of what, did God make Adam?

What will He do at the Resurrection?

To what does S. Paul compare the Resurrection?

(1 Cor. xv. 35, 36, 37.)

How does he speak of the body from which the soul has departed? \* (1 Cor. xv. 42, 43.)

How does he speak of the glorified body?

Like Whom will Christians be when they rise?

(1 Cor. xv. 20; 1 John iii. 2.)

How should Christians look forward to that Resurrection Day?

*Ans.* As the last great joyous Easter Day.

On Easter Day, what anniversaries do we keep?

*Ans.* I. The anniversary of CHRIST's rising.

II. That of the great Resurrection Day, at the end of the world.

\* We should therefore treat the bodies of our departed friends reverently, veiling them from the eyes of curiosity and regarding them as sacred, consigning them to the Lord's keeping as the seed from which the resurrection body will spring.

**The Second Sunday after Easter.**

**The Risen Life.**

(S. John xxi. 4—18.)

Where did this event take place?

Had it been foretold by prophecy?

(S. Mark xiv. 28; xvi. 7.)

Had JESUS ever met His followers before, at that same place? (S. Mark i. 16—20.)

Did they know Him at first?

Who first recognized Him?

Of what is CHRIST's resurrection the pledge?

*Ans.* Of our own resurrection.

What other truth, by His resurrection, does He hold up before us?

*Ans.* The fact that He is still alive, and that we can still hold communion with Him.

Can we be as near CHRIST now, as His Apostles were, when He walked this earth?

*Ans.* We can be inexpressibly nearer to Him.

(S. John xiv. 18, 19; 1 Peter i. 8.)

What did CHRIST say to S. Thomas?

(S. John xx. 29.)

What does S. Paul say of this new knowledge?

(2 Cor. v. 15, 16, 17.)

Did the Apostles continue to commune with their LORD, after they lost sight of Him?

Can we reach the risen JESUS as well as they?

What is JESUS called throughout the Bible?

*Ans.* Our Life. (See S. John xi. 25.)

How is CHRIST our Life?

*Ans.* I. He raises us from the death of sin.

II. He raises us from the death of the body.

What is worse than the death of the body?

*Ans.* The death of sin.

What do you mean by the death of sin?

*Ans.* Utter indifference, coldness of heart, loving sin instead of hating it.\*

What is the result of sin? *Ans.* Death.

Can CHRIST cure this spiritual disease?

What is meant by rising from the death of sin?

*Ans.* Turning with our whole heart, from sin to CHRIST; arising out of our sin; resolving to renounce the devil and all his works and to be CHRIST's faithful soldier and servant to our life's end.

Through what power alone can we do this?

*Ans.* Through the power of the Risen CHRIST, and through a living faith in Him.

What ought to be, therefore, every Christian's most earnest aspiration? *Ans.* (Phil. iii. 10.)

Which is the greater miracle, to raise us from the death of sin or from the death of the body?

When does the resurrection of the body take place?

When does the resurrection of the soul take place?

Where is this rising of the soul spoken of in the Bible? (See the Easter Day Service.)

\* Sin is a REAL disease, which works gradual death. It works gradually at first, it kills by inches; the end of sin is death, death of the body and death of the soul.

Where is it spoken of in the Baptismal Service and Catechism?

What does CHRIST say of those who are thus risen in soul? (S. John v. 24; vi. 47.)

What is true of such persons?

*Ans.* They have already begun, on earth, EVER-LASTING LIFE,—the life of Heaven; and the death of the body will make no break or interruption in that life.

What does CHRIST say to those who have thus arisen with Him? (S. Luke xii. 32.)

What was His last charge to S. Peter, and, through him, to all other bishops and pastors, about His flock?  
(S. John xxi. 15, 16, 17.)

What is the Risen CHRIST to His flock?

*Ans.* The Good Shepherd.

What bond of union is there between Him and His flock? (S. John x. 14.)

What is this Sunday generally called?

*Ans.* The Sunday of the Good Shepherd.

In what Psalms and Hymns of the Bible and Prayer Book is this blessed truth dwelt upon?

## The Third Sunday after Easter.

## The Preaching of the Resurrection.

(Acts v. 17-32.)

Who released the Apostles from prison?

- Immediately after they regained their freedom, what was their first act?

Why were the Sadducees more opposed to the Apostles than the rest of the Jews were? (Acts iv. 1; v. 17; xxiii. 6, 7, 8.)

What was, at first, the key-note of all the Apostles' preaching? (Acts ii. 24; iii. 15; iv. 10; x. 40; xiii. 30-37; xvii. 31, 32; xiii. 33; xxiv. 15-21; xxvi. 23.)

Why did they preach the resurrection so strongly?

*Ans.* Because the rising of JESUS CHRIST from death is the one strongest proof, to all men, of a life beyond the grave.

What would you call CHRIST's resurrection?

*Ans.* It is an HISTORICAL FACT, so strong that it cannot be disproved. It is hedged about with direct historical proofs of the strongest kind.

What does the Bible itself say about this? (Acts i. 3.)

Did the same Apostles, who afterwards preached the resurrection so strongly, at first, believe it? (S. Matt. xxviii. 17; S. Mark xvi. 10-15; S. Luke xxiv. 11-20, 21, 25; S. John xx. 13, 25.)

Had CHRIST *foretold* His resurrection? (S. Matt. xvi. 21; xxvi. 32; S. Mark ix. 31; S. Luke ix. 22; S. John ii. 22.)

Did the Apostles remember these words?

While *they* forgot, who did remember?

(S. Matt, xxvii. 62, 63.)

Like what did they act, after the crucifixion?

*Ans.* Like heart-broken and disappointed men.

Feeling thus, what did they require?

*Ans.* A very sure proof that CHRIST was risen.

How long did one of them hold out?

Was he afterwards convinced? (S. John xx. 28.)

Was this unbelief wrong in them?

(S. Luke xxiv. 25; S. John xx. 29.)

Yet, how has GOD turned it into good?

*Ans.* It makes the proof of CHRIST's resurrection very strong, to see how these unbelieving men were so thoroughly convinced.

What is the Collect for S. Thomas' Day?

Did the Heathen, at first, believe, when the Apostles told them of the resurrection of CHRIST? (See Acts xvii. 32.)

Is it to be supposed that they would be more easily convinced than the Jews?

Why then, did they believe it afterwards?

*Ans.* Because the Apostles were able to prove it positively to them.

What did S. Paul say to the Corinthians? (1 Cor. xv. 1-4.)

How many persons actually saw CHRIST, after He was risen from the dead? (1 Cor. xv. 3-8.)\*

\* These persons, like the Apostles, were probably scattered throughout the Church, so that all, and among them, these Corinthians, had the opportunity of hearing their testimony.

What kind of proof had these, that CHRIST was really risen?

*Ans.* Not that of eyesight alone, but of all the senses. (See S. Matt. xxviii. 9; S. Luke xxiv. 30, 39; S. John xx. 22, 27; 1 John i. 1.)

Why was GOD so careful about the proofs of CHRIST's resurrection?

*Ans.* That, to the end of time, there could be no possibility of doubt regarding it.

Are these proofs as sure as if we had seen CHRIST rise with our own eyes?

*Ans.* They are "infallible" proofs.

What does CHRIST then say is our duty? (S. John xx. 29.)



**The Fourth Sunday after Easter.**

**The Breaking of the Bread.**

(S. Luke xxiv. 13-35.)

When did this happen?

Who was the Being that conversed with the disciples? Did they know Who was walking with them?

How did they feel, while He opened to them the Scriptures?

What happened towards evening?

What hymn has been inspired by these words?

How was He made known to them?

What is the earliest name for the Holy Communion?

*Ans.* "The Breaking of the Bread."\*

(S. Luke xxiv. 35; Acts ii. 42, 46; xx. 7.)

Where is it called the "Communion"? (1 Cor. x. 16.)

Where is it called the "LORD's Supper"?

(1 Cor. xi. 20.)

By what other name is it called?

What does the word "Eucharist" mean?

*Ans.* Thanksgiving.

When was the Sacrament first instituted?

*Ans.* On the evening of Maundy-Thursday; the night before the Crucifixion.

Why was the Sacrament of the LORD's Supper ordained? (See Catechism.)

What did CHRIST call the bread?

\* In most of these places, the words, literally translated, read, "The Breaking of the Bread." In the Syriac, one of the oldest of the versions of the Bible, they are "The Breaking of the Eucharist."

What did he call the wine?

What are the benefits that we receive, in taking the Communion? (See Catechism.)

In other words, what does He give to the faithful in the Holy Communion?

*Ans.* He imparts to us His Life.

What does He call Himself?

(S. John vi. 51; xv. 1-5.)

How many times is the Holy Communion described in the Gospels?

To whom was it made the subject of a *special revelation*?

(1 Cor. xi. 23.)

Was S. Paul a disciple, in CHRIST's Lifetime?

S. John, instead of describing the Communion itself, tells us what?

*Ans.* He records the words that CHRIST spoke on that occasion. (S. John xiii. xiv.)

Before breaking the bread, what did CHRIST do?

*Ans.* "He took bread and blessed."

What does S. Paul call the Communion bread?\*

*Ans.* "The bread which we *bless*."

What do we call this blessing of the bread?

*Ans.* The "Consecration."

How many parts to the Consecration Prayer are there in the Prayer Book.

What does the "Oblation" mean?

\* In the olden time, the bread and wine were presented by members of the congregation and offered at the same time with the alms. (See Prayer for the Church Militant.) Previous to the time of offering they were placed on a side table called a Credence Table and meaning a *table in readiness*.

What does the "Invocation" mean?

What is required by those who come to the LORD'S Supper? (See Catechism.)

How many things are mentioned here?

*Ans.* Four.

Where do you find these same four things in the opening Exhortation?

Where do you find them in the Invitation?

Where do you find them in the Confession?

What then, should we resolve, every time we come to the Holy Communion?

*Ans.* To live a new life.

What will the Communion then be to us?

*Ans.* The *new* Covenant CHRIST makes with us, every time we determine to live a new life.

What did CHRIST say about His own desire to partake of the Communion with His disciples?

(S. Luke xxii. 15.)

## THE BAPTISMAL COVENANT. The Christian's Title Deed.

The Baptismal Covenant was ordained by CHRIST Himself, as the initiatory rite of the Church; the sacrament of adoption, the ordinance whereby we are taken out of the outer darkness of the world into the fold of the Good Shepherd, and thus placed in a *State of Salvation*.

The Baptismal Covenant is made by GOD, with each person, separately and individually, by name.

### THE THREE PRIVILEGES of the Baptized Person:

- I. *A Member of CHRIST.*
- II. *A Child of GOD.*
- III. *An Inheritor of the Kingdom of Heaven.*

### THE THREE ENEMIES of the Baptized Person:

- I. *The World.*
- II. *The Flesh.*
- III. *The Devil.*

### THE THREE PROMISES of GOD TO THE BAPTIZED PERSON:

- I. *Forgiveness.*
- II. *Grace.*
- III. *Salvation* \*.

### THE THREE PROMISES of the BAPTIZED PERSON TO GOD:

- I. Repentance †: 1st Baptismal vow.
- II. Faith: 2d Baptismal vow.
- III. Obedience: 3d Baptismal vow.

### The Covenant:

- I. GOD promises *Forgiveness* ON CONDITION that the baptized person repents.
- II. " " Help or Grace " " " " believes.
- III. " " Salvation " " " " obeys.

"Which Promises, GOD, for His part, will most surely keep and perform," (see Prayer Book): and in token hereof, He signs or seals the baptized person with *His Own Name*:

IN THE NAME OF THE FATHER AND OF THE  
SON AND OF THE HOLY GHOST.

In order that *children* may be taken into Covenant with GOD and receive these promises, they are baptized in infancy and sponsors answer for them that they shall be *brought up* as GOD'S children until they can answer for themselves, when they come to years of discretion, in *Confirmation*.

\* Salvation means *present* Salvation: a man may be saved now; he only *continues* saved on condition that he continues to *repent*, to *believe* and *obey*; he is in a "state of salvation," so long as he is in a state of repenting, believing and obeying.

† The Test of all sincere repentance is renunciation of evil: hence the first vow of baptism is the *Vow of Renunciation*.

**The Fifth Sunday after Easter.**

**The Baptismal Covenant.**

(S. Matt. xxviii. 16-20.)

Had JESUS appointed this meeting beforehand?

(S. Matt. xxvi. 32; xxviii. 7, 10.)

On what mountain did this meeting take place?

*Ans.* It was probably Mount Hermon.

What other event had happened on this mountain?

(S. Matt. xvii. 1, 2.)

What words had CHRIST uttered then?

(S. Matt. xvii. 9.)

What was the Commission of CHRIST to the Apostles? \*

How were they to "*make disciples*" of all nations?

*Ans.* By baptizing them.

What, therefore, is baptism?

*Ans.* It is the door into the Christian Church.

What is the Christian Church?

*Ans.* It is the Kingdom of GOD on this Earth, and baptism is the rite of naturalization into this Kingdom of GOD.

What kind of a rite is baptism?

*Ans.* It is a sacrament.

What is a sacrament? (See Catechism.)

What, in baptism, is the outward form?

What is the inward and spiritual grace?

Where, in the Bible, is this inward and spiritual

\* Literally "*make disciples of all nations*" baptizing them in the name, &c

grace spoken of? (S. John iii. 5; Acts. ii. 38; xxii. 16; Romans vi. 3, 4; Gal. iii. 27; Col. ii. 12; Titus iii. 5.)

What should we always remember about Baptism?

*Ans.* That it is an ordinance, not instituted by the Church, but ordained by CHRIST Himself.

Can we ordinarily expect the blessings of GOD, except in the way CHRIST instituted?

What is the nature of baptism?

*Ans.* It is a covenant.

What is a covenant?

*Ans.* It is an agreement between two parties, each of which pledges certain things, on condition that the other remains faithful.

What are those pledges? *Ans.* Three on either side:

I. GOD pledges forgiveness, *on condition that man repents.*

II. GOD pledges help or grace, *on condition that man believes.*

III. GOD pledges salvation, *on condition that man obeys.*

What are, consequently, the three vows of baptism?

I. The vow of Repentance.

II. The vow of Faith.

III. The vow of Obedience.

With whom is this covenant of promise made?

*Ans.* With each person separately and individually, by name. (S. John x. 3.)\*

How is the covenant sealed?

\* When CHRIST was baptized, GOD from Heaven called Him by name, saying, "This is My Beloved Son."

With the name of GOD, the FATHER, the SON, and the HOLY GHOST.\*

What are, then, the privileges to which we become entitled through the baptismal covenant?

*Ans.* We become members of the Church, adopted children of GOD, and inheritors of the Kingdom of Heaven.

What are Baptism and the Holy Communion called by S. Paul? (Ephesi. ii: 12.)

\* Thereby betokening that "this promise" God for *His* part will most surely keep and perform. (See Baptismal office.)

## Sunday after Ascension Day

## The Ascension of Christ.

(Acts i. 1-12.)

How long did CHRIST remain on this earth after His resurrection?

Was He constantly with His Disciples, during this period? *Ans.* No. He appeared to them at intervals.

Regarding what, did He instruct them? (Acts i. 3.)

What does that phrase the "Kingdom of Heaven" mean?

*Ans.* It means the Church of CHRIST, or the Kingdom of Heaven on this earth.

(See S. Matt. xiii., 24, 31, 33, 44, 45, 47.)

What, then, did CHRIST teach them?

*Ans.* How they should organize the Church, after His departure from this earth.\*

Mention some of the directions He thus gave? (S. John xx. 21-23; xxi. 15, 16; S. Luke xxiv. 47, 48; S. Mark xvi. 15, 16; S. Matt. xxviii. 19.)

What things, instituted or done by the Apostles, were possibly directed, in this time, by Him?

*Ans.* The writing of the Gospels; the observance of the first day of the week; the rite of Confirmation; the organization of the three orders of the ministry, &c.

Up to the very last, what were the Apostles looking for?

\* Thus we see that the Church was not a creation based upon the Bible alone, but it originated directly from CHRIST Himself. It was created by Him before the New Testament was written.



*Ans.* The reign of a temporal Messiah and the restoration of an earthly kingdom to Israel.

(See Acts i. 6.)

Instead of that, what kind of a kingdom did CHRIST establish on earth? *Ans.* A kingdom of souls.

What did CHRIST command His Apostles to do after His departure? (Acts i. 4.)

Why were they to remain so quietly at Jerusalem?

*Ans.* Because, in the interval between CHRIST's departure and the Holy GHOST's coming, they were utterly helpless.

What should this teach us all?

On what day did CHRIST depart?

*Ans.* On Thursday, the fortieth day after Easter.

What does that number *forty* generally denote in the Bible?

*Ans.* A period of *waiting*.

Give instances.

How did CHRIST leave this earth?

From the top of what mountain did He ascend?

In what did He disappear?

How will He *reappear*?

*Ans.* (Acts i. 11; Dan. vii. 13; S. Matt. xxiv. 30; Rev. i. 7; xx. 11, 12.)

Had any other being ever ascended to Heaven?

*Ans.* No. (See S. John iii. 13.)

Whither, then, had Enoch and Elijah ascended?

Where is CHRIST *now*?

*Ans.* He is, at present, with His glorified body, in the Heaven of Heavens, sitting on the right hand of God.

Why did CHRIST go back to Heaven, instead of remaining on this earth?

*Ans.* (S. John xvii. 4, 5.)

What reason did He give to His disciples?

(S. John xiv. 2, 3.)

For what other reason has He ascended into the Heavens? (Heb. iv. 14, 15, 16; vi. 19, 20; vii. 25.)\*

Still another reason He gave; what was it?

*Ans.* (S. John xvi. 7.)

How long did the disciples wait for this promised Comforter? *Ans.* Ten days.

How did they spend the time? (Acts i. 13, 14.)

What is this Sunday called?

*Ans.* Expectation Sunday.

What is the Collect for this day?

\* In Heaven, His very Presence, with the wounds in His hands, and the spear thrust in His side, is an intercession for us.

**Whitsun-Day.**

**The Coming of the Holy Ghost.**

(Acts ii. 1-11.)

What happened ten days after CHRIST ascended to Heaven? What day was this called?

*Ans.* The Day of Pentecost.

What does "Pentecost" mean?

*Ans.* It means *fifty* :—fifty days after the Passover  
How long has the feast of Pentecost been kept?

*Ans.* Ever since the time of Moses, when it was called the "Feast of Weeks." (Deut. xvi. 9-12.)

Why was it called the Feast of Weeks?

*Ans.* Because it came 49 days, (a week of weeks)  
after the day of the first fruits of the Passover.

What did the Feast of Weeks probably commemorate?

*Ans.* The coming down of the LORD upon Mount Sinai, and the birthday of the Jewish Church.

What did the same feast afterwards commemorate?

*Ans.* The coming down of GOD, the HOLY GHOST and the birthday of the Christian Church.

What had the Church, up to that moment, been?

*Ans.* It had been organized by CHRIST, but it was a body without a soul, until the HOLY GHOST came down.

What had been CHRIST's especial command to His followers? (Acts i. 4.)

What is the especial office of the HOLY GHOST?

*Ans.* To inspire life and to give light.

What do we call the **HOLY GHOST** in the Nicene Creed?

Is the **HOLY GHOST** a *living Person*? *Ans.* Yes.

How do you know?

*Ans.* From **CHRIST**'s words. **CHRIST** always speaks of Him as such. (See S. John xiv. 16, 17; xv. 26.)

Is the **HOLY GHOST** visible?

*Ans.* No, he is invisible.

What three temporary and symbolical forms did He assume? (S. Luke iii. 22; Acts ii. 2, 3.)

Why was this?

*Ans.* To assure men, when He first came, by an outward token, that He *was* present.

What did the form of the dove symbolize?

What did the rushing mighty wind symbolize?

What did the cloven tongues of fire symbolize?\*

Where has the **HOLY GHOST** been, since that time?

*Ans.* He has been invisibly present in the Church as its Guardian, from that day to this.

Where is He present? (S. John xiv. 16, 17.)

Has He ever spoken or added anything to the words of **CHRIST**? (S. John xvi. 13, 14.)

What is His work? (S. John xvi. 8; Romans viii. 26, 27; Acts v. 32; Gal. v. 22, 23; 1 Cor. xii. 4, 7-11; 1 Cor. ii. 10-13.)

In what way did He act as Governor of the Church?  
(Acts x. 19, 20; xiii. 2, 4; xvi. 6.)

\* The mitres worn by Bishops were intended to represent and remind us of these tongues of fire.

What ordinance does He endue with power?

(Acts. x. 44; xi. 16; viii. 17.)

What is His dwelling place? (1 Cor. vi. 19.)

Why is it that the world finds it so hard to believe in the HOLY GHOST's Presence? (S. John xiv. 17.)

Is the HOLY SPIRIT always near us?

Can we pray to Him?

What is the voice of conscience, oftentimes, to us, Christians?

What does the word Whitsun-Day mean? \*

Did the Apostles keep the festival of Whitsun-Day?

*Ans.* From the very first.

(Acts xviii. 21; xx. 16; 1 Cor. xvi. 8.)

\* It is not Whit Sunday, but *Whitsunday*, being derived from the Saxon *Pāngsten* or *Pingsten*, which, in turn, is derived from Pentecost.

## Trinity Sunday.

### The Mystery of the Being of God.

What is the last Great Festival of the Christian year?

What are all the Sundays hereafter called?

*Ans.* Sundays after Trinity.

Why does the Festival of the TRINITY come last?

What does the word TRINITY mean?

*Ans.* Tri-une;—Three in One.

How many GODS are there? (Deut. vi. 4; Isaiah xliii. 10, 11; xliv. 6; xlv. 5, 21.)

Is the FATHER ever called GOD?

Is CHRIST ever called GOD?

(S. John xx. 28; Phil. ii. 6; Col. ii. 9; Heb. i. 8.)

Why did His enemies crucify Him?

(S. John x. 33; xix. 7.)

Is the Holy GHOST ever called GOD?

(Compare Acts v. 3 and 4.)

The Old Testament says there is but One GOD; in the New Testament, *three* Beings, as distinctly, are called GOD; what is the explanation?

*Ans.* The Truth that these THREE are ONE, or three Persons in One GOD.

Can we understand this Truth?

*Ans.* No, it is utterly beyond all human comprehension.

Would GOD *be* GOD, if we could comprehend the mystery of His Being?\*

What is the First Lesson for Trinity Sunday?

What is the first verse of Genesis?

What reference to the TRINITY is there in this verse?

*Ans.* The word GOD in Hebrew is *Elohim*, meaning literally "GODS," yet it is a singular noun and takes a verb in the singular.

What have we, therefore, in the very first verse of the Bible?

Unity and plurality, in the name of GOD itself.

What other reference to the TRINITY is there in the same chapter?

*Ans.* In the words; "Let Us make man in Our Own Image"—So GOD "created man in His Own Image."

What is the Second Lesson for Trinity Sunday?

What reference to the TRINITY is there in this Lesson?

What does this reference to the presence of the Trinity, at the first Christian Baptism, show?

*Ans.* That GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, each bear their part in the work of Redemption.

What dost thou chiefly learn in the Articles of thy Belief? (See catechism.)

What is the Epistle for Trinity Sunday?

\* Reason itself teaches that it is impossible to understand the mystery of God's Being. God is infinite in every way; "infinite" means *boundless*. If we understand God with our minds, we *bound* Him with our minds, but this is a contradiction; for if you set bounds to that which is boundless it is no more boundless. In other words, a finite mind cannot take in infinity.

What reference to the TRINITY is there here?

*Ans.* In the Thrice Holy, of the song of the angels.  
(See also Isaiah vi. 3.)

What is the *Trisagion* ("*trisagion*" means *thrice holy*) of the Communion Service?

What is the lesson to be drawn from the Gospel?

*Ans.* CHRIST said "If I tell you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things?" The Lesson is, if we cannot perfectly understand the mystery of baptism, "*an earthly thing*;" how shall we understand the mystery of the TRINITY, a *Heavenly thing*?

Where is CHRIST called JEHOVAH in the Bible?\*

(Jer. xxiii. 5, 6.)

Where is He called the "Almighty"?

(Rev. i. 8, 11, 12, 13, 17, 18.)

Where is He called the "KING of Kings and LORD of Lords"? (Rev. xix. 13, 16.)

Who is the First Person in the TRINITY?

*Ans.* GOD the FATHER.

Who is the Second?

Who is the Third?

What distinction do you draw?

*Ans.* As GOD, they are One and all equal; as PERSONS, the FATHER is First, the SON is Second, and the HOLY GHOST is Third.

\* Wherever in the English translation of the old Testament the word LORD is printed in capitals, it signifies that the Hebrew word is JEHOVAH.



## The First Sunday after Trinity.

## The Gifts of the Spirit.

(1 Cor. xii. 4-14.)

When CHRIST ascended to Heaven, what did He leave on Earth?

*Ans.* A Church, fully formed and organized.

(See Ephesians iv. 8, 11, 12, 13.)

What does the word "Church" mean?

*Ans.* It means the *House of God*.\*

(See Ephes. ii. 19-22; Heb. iii. 6; 1 Peter ii. 5.)

What else is the Church called in the Bible?

(S. Matt. xiii. 24, 47; S. John xviii. 36, 37; Acts i. 3.)

What else is the Church called?

*Ans.* The Family of God.

(Romans viii. 14, 17; Gal. iv. 6.)

What is the difference, then, between CHRIST'S Church and all other societies?

*Ans.* All other societies are *human* associations; this is a Divine organization, whose Builder and Maker is GOD. It is GOD'S House, GOD'S Kingdom, GOD'S Family.

What is the Church here called by S. Paul?

What was it before the Day of Pentecost?

*Ans.* It was a lifeless body: a body without a soul until the HOLY SPIRIT came.

\* The French, Italian, &c. words for church come from the Latin, (*Ecclesia*); the English word, "*church*," comes direct from the Greek, (*kuriakon, kuriak kirk, church*) because English Christianity came not from *Latin* or *Roman* but from *Greek* sources.

What was the effect of the HOLY GHOST's coming?

*Ans.* He inspired the whole Church with life, and breathed into it a living soul.

What outward sign and proof of this was there?

*Ans.* Miraculous powers were given to men and accompanied the various ordinances of the Church.

Why did they thus accompany these ordinances, in the beginning?

How long did these miraculous signs continue?

*Ans.* Only long enough to prove to the world that the HOLY GHOST's coming and indwelling were real.\*

Why were they thus discontinued?

*Ans.* For two reasons.

I. They were only given as *proofs*.

II. They were the *lesser* gifts of the SPIRIT.

How do you know they were the *lesser* gifts?

*Ans.* Because they are always ranked the last in order.

Was it necessary that a man should be particularly holy to possess these lesser powers? (S. Matt. vii. 22.)

Did all possess these gifts alike?

What does S. Paul say about the distribution of such powers? (1 Cor. xii. 8, 9, 10 : Romans xii. 6.)

To Whom alone was the SPIRIT given without measure? (S. John iii. 34.)

In what was it prophesied He should excel?

(Isaiah xi. 2, 3.)

\* Miraculous signs and powers became less and less frequent in the Church. At the end of 150 years, they entirely ceased.

What are the greater gifts of the SPIRIT?

(1 Cor. xiii. 1, 2, 3, 13.)

How does S. Paul here contrast the greater with the lesser gifts of the SPIRIT?

What are the fruits of the SPIRIT? (Gal. v. 22, 23. See also 2 Peter i. 5, 6, 7.)

What is the greatest of all miracles?

*Ans.* The miracle of a holy life and Christian character.

Do we see such miracles of the HOLY SPIRIT'S indwelling now-a-days?

What is still true of the members of CHRIST'S Church?

*Ans.* That we still have gifts, differing according to the grace that is given us; and that the manifestation of the SPIRIT is given to every man to *profit* withal.

What should we avoid?

*Ans.* Envyng others their spiritual gifts and despising our own.

What should be our constant effort?

*Ans.* The effort to be *natural*, and to make the most out of our *own* spiritual gift.

Where does CHRIST most solemnly inculcate this duty?

**The Second Sunday after Trinity.****The Growth of the Church.**

(Acts ii. 37-47.)

How large was the Church after CHRIST left this Earth? (Acts i. 13, 14, 15.)

How many were added to it on Pentecost?

When the multitudes came, asking how they were to join the Church, what was S. Peter's answer?

What is Baptism?

*Ans.* The door into the Christian Church.

What is required of those to be baptized? (See catechism.)

You said, in the last lesson, that the Church is called in the Bible, the *Body of CHRIST* the *Family of GOD* and the *Kingdom of Heaven on Earth*. What were you made, when you were baptized? (See catechism.)

Of what nationality were those converts who were baptized on Pentecost? (Acts ii. 8-11.)

Whither, when they separated, were they the fore-runners in carrying the Gospel?

On a subsequent occasion, when S. Peter was preaching at the Gate Beautiful, how many were converted?

Among these vast numbers added to the Church, did *all* remain steadfast?

What had CHRIST foretold about His Church?

(S. Matt. xiii. 47.)

Were there any unworthy persons in the Church, after Pentecost? (Acts v. 1; vi. 1.)

What wicked person had, even before this, been in the ministry itself?

In what four things did the early Church "continue steadfastly"? (Acts ii. 42.)

Where did the various congregations meet in the beginning? (Acts ii. 46; v. 42.)

How do parishes begin to exist, even in these days?

What is meant by "Cottage Lectures"?

What do we here find to be one of the first fruits of the SPIRIT?

*Ans.* The spirit of self-sacrifice.

(See Acts ii. 44, 45; iv. 34, 35.)

Was this selling of houses and lands, a necessary thing?

*Ans.* It was purely a voluntary offering. (Acts v. 4.)

What would you call it?

*Ans.* A temporary expedient, which, in those days of persecution, this spirit of self-sacrifice adopted.

Is this thing required of us now?

What is required?

*Ans.* The same spirit of self-sacrifice. Only by self-sacrifice, in some form, can the Church grow; or we, ourselves, grow in grace.

Upon what principle, then, can you say the Church of CHRIST is built? (See S. Matt. x. 38, 39; S. John xiii. 35.)

Who were the chief enemies of the early Christians?

(Acts iv. 1; v. 17.)

Why?

Did this persecution assist, or retard, the growth of the Church? (Acts v. 41, 42.)

What should this teach us?

What happened shortly after? (Acts v. 34; vi. 7.)

What priests were these?

*Ans.* Jewish priests.

What is the first place beyond Jerusalem, in which, we hear of the spread of the Gospel? (Acts viii. 5.)

What is the next city mentioned?

Who carried the knowledge of the Gospel into Africa? (Acts viii. 39.)

What other persecution caused a great increase in the spread of the Gospel? (Acts xi. 19.)

What is thus shown?

*Ans.* "That the Blood of the Martyrs is the seed of the Church."

To whom only, so far, was the Gospel preached?

(Acts ii. 5; xi. 19, 20.)

Where were the disciples first called "Christians"?

(Acts xi. 26.)

## The Third Sunday after Trinity.

## The Increase of the Ministry.

(Acts vi. 1-6.)

Who were, in the beginning, the first and only ministers of the Christian Church?

*Ans.* The eleven faithful Apostles.

Who selected them and called them to the Ministry?

(S. Luke vi. 12-16; S. John xv. 16.)

What was afterwards His commission to them?

(S. Matt. xxviii. 18, 19.)

What things did He here tell them to do, and how long did He say He would be with their Order?

Was any one else, besides the eleven Apostles, present when He gave them that commission?

In the first chapter of the Acts of the Apostles, what duties do we find the Apostles discharging?

(Acts ii. 14, 23; iii. 6; iv. 35, 37; v. 3, 41, 42.)

As the Church grew in numbers and congregations multiplied in Jerusalem, what happened? (Acts vi. 1.)

Who were the Grecians? *Ans.* Greek Jews.

What plan did the Apostles then set forth?\*

(Acts vi. 2, 3, 4.)

What seven men did the multitude select?

From their names, what would you say regarding these men?

*Ans.* That they were mostly Greek Jews.

\* It was thus, that the different orders in the Ministry *did not arise until there was a call* for them. Let it be observed that the Apostles first delegated the others *least important duties*: then, by degrees, greater ones.

How did the Apostles then ordain them? (Acts vi. 6.)

What was the result? (verse 6.)

What was the new order of the Ministry called?

*Ans.* The order of deacons.

What does the word "Deacon" mean?

*Ans.* A Minister.

Was this order of deacons permanent?

(Phil. i. 1; 1 Timothy iii. 8, 9, 10.)

What deacon was the first martyr?

What deacon went down to Samaria, and preached unto, and baptized the Samaritans?

When the Church still kept growing in numbers and extended to other cities, what do we find the apostles doing?

*Ans.* Delegating another portion of their own work to a new order of the Ministry.

What portion of their own work was this?

*Ans.* The pastorate or rectorship over the different churches or congregations.

What was this new order in the Ministry called?

*Ans.* The Elders or Presbyters or Priests, (the latter is the shortened form of the word Presbyter.)

What do these three words mean?

*Ans.* They are exactly the same in meaning.

Where, in the Bible, are these elders or pastors over different churches spoken of?

(Acts xv. 4, 6, 22; xx. 16, 17, 28.)

In after years, when the Apostles were about to die, what did they further do?

*Ans.* They ordained or consecrated men to take



their own place as *Bishops*, or overseers of the whole.\*

What does the preface to the Ordination Service, in the Prayer Book, say?

What calls ought every true minister to have?

*Ans.* Two calls. The *inward* call and the *outward* call.

What is the inward call?

*Ans.* The promptings of the HOLY SPIRIT. CHRIST'S voice in the heart.

What is the first question asked of every deacon, priest or bishop to be ordained? (See Ordination Service.)

What is the outward call?

*Ans.* Apostolic ordination.

(Acts vi. 6; xiii. 2, 3; 2 Tim. i. 6.)

\* This will be dwelt upon in a subsequent lesson.

**The Fourth Sunday after Trinity.****The Acts of the Deacons.**

(Acts viii. 1—18.)

How many deacons were at first ordained by the Apostles?

Of these, which two were most prominent?

What was it in S. Stephen, which caused him to do so great wonders? (Acts vi. 8.)

In what synagogue did he dispute with the Jews?

What was the charge, at last, brought against him?

What was the result of his speech before the council?

What was his end? (Acts vii. 59, 60.)

What is S. Stephen always called?

*Ans.* The "Proto-Martyr," or the first in "the noble army of martyrs."

What did the thirst for Christian blood, brought about by S. Stephen's martyrdom, produce?

*Ans.* The first persecution of the Christian Church.

What effect did this scattering abroad of Christians have? (Acts viii. 4.)

Among those thus scattered, who went down and preached to the Samaritans?\*

Who had, before this, preached in Samaria?

What had He then said? (S. John iv. 35, 36.)

What was the result of S. Philip's preaching?

\* Thus we see a Christian is never idle. S. Philip had been appointed work in Jerusalem: when the opportunity for doing that work departed, he instantly chose another sphere.

What notorious man was also, at the same time, converted and baptized? What is he often called?

*Ans.* Simon Magus, because he pretended to be one of the Magi.

What happened after this? (Acts viii. 14.)

What did S. Peter and S. John do, after they came?  
(Acts viii. 15—18.)

What is this called?

*Ans.* "The Laying on of hands."

What other name is there for this same rite?

*Ans.* It is called Confirmation.

Why was it necessary that the apostles should thus come all the way from Jerusalem to confirm the Samaritans?

*Ans.* Because S. Philip was only a deacon, he could baptize, but not confirm.

Where do we read of another Apostle, administering confirmation after baptism? (Acts xix. 6.)

In what part of the Bible is this ordinance mentioned as a *principle* in the doctrine of CHRIST, and a step in the Christian life? (Heb. vi. 2.)

By what other name is it called? (2 Cor. i. 22; Eph. i. 13; iv. 30.)

What would you call it?

*Ans.* The service of coming of age.

What do we come to do in confirmation?

*Ans.* We come to *confirm* and to *be confirmed*: to confirm deliberately, with our own lips our baptismal vows, and to *be confirmed* by GOD, in this resolve.

What are the three baptismal vows?

For what do we pray in the Confirmation Service?

*Ans.* For God's sevenfold spirit of grace.

(See Confirmation Service and Is. xi. 2, 3.)

What person was confirmed by the Apostles with the wrong spirit in his heart? (Acts viii. 18, 19.)

What was S. Peter's rebuke?

Did Simon afterward repent?

*Ans.* No, he became a backslider and an apostate.

To whom is this a warning?

Whither was S. Philip sent after he left Samaria?

Whom did he meet, and what happened?

Where was Ethiopia?

*Ans.* It was in Africa.

What do you find in the Eunuch's confession before baptism?

*Ans.* The nucleus of what was afterwards the Creed.

What question and answer correspond with it in the Baptismal Service?

Whither did the Eunuch carry the Gospel, after he left S. Philip?

What is the last we hear of S. Philip, and what was he still called even then? (Acts xxi. 8, 9.)

## The Fifth Sunday after Trinity.

## S. Paul and His Conversion.

(Acts xxii. 1—16.)

In what city was Saul born and where is it?

In what city and at whose feet was he brought up?

What was his character?

What were his opportunities? (Gal. i. 14.)

What is, probably, the first mention of Saul in the Bible? (Acts vi. 9, 10.)

Who, then, probably suggested the first Christian ideas to him?

What part did he take in the martyrdom of S. Stephen? (Acts vii. 58; viii. 1; xxii. 20.)

What happened, in the following persecution, of which he was a chief instigator, and what was the result? (Acts viii. 1; xi. 19.)

What was his reputation?

(Acts viii. 3, 4; ix. 13, 14.)

What was S. Stephen's last prayer?

And what was the result of that prayer?\*

Where and how did S. Paul's conversion take place?

What did the LORD say to Ananias?

What did Ananias forthwith?

What said he to Saul?

\* One of the oldest sayings of the Church is this;

*Si Stephanus non orasset**Ecclesia non Paulum haberet.*

"If Stephen had not prayed, the Church might not have had Paul."

After S. Paul's conversion what did he straightway do?

(Acts ix. 20, 21.)

Whither did he then go and for how long?

(Gal. i. 17, 18.)

Who had been there before him?

*Ans.* Moses and Elias.

At the end of this period, "after many days were fulfilled", what happened? (Acts ix. 22, 23.)

What occurred at Jerusalem?

Who befriended him? (Acts ix. 27, 28, 29.)

When his life was endangered through the boldness and power of his preaching whither did the brethren send him? (Acts ix. 30.)

Where did S. Paul probably spend the next five years? (Gal. i. 21-24.)

What hardships did He probably suffer in this time?

(2 Cor. xi. 24, 25, 26.)

While S. Paul was thus preaching in Cilicia, what events were occurring in Judea? (Acts ix. x. xi.)

When do we next hear of him? (Acts. xi. 25, 26.)

When we read that now for the first time the disciples were called "Christians," what does that show?

*Ans.* That the Church of CHRIST was beginning to be distinguished by the world, as something separate and distinct from Judaism.

What famine soon after took place?

What part did Saul and Barnabas play, during the famine? (Acts xi. 27, 28, 29, 30; xii. 25.)

Who was Emperor of Rome, at this period?

Whom had he, and his armies fighting in Britain, taken prisoner and brought to Rome? \*

*Ans.* The celebrated British Chieftain Caractacus and his family.

What Herod was reigning in Judea?

*Ans.* Herod Agrippa I., grandson of Herod the Great.

Whom did he kill? (Acts xii. 2.)

What happened to S. Peter?

What was Herod's death? †

Name the principal Herods mentioned in the New Testament. *Ans.* There were five:

I. *Herod the Great*, reigning at the time of CHRIST's Birth.

II. *Herod Philip*, Tetrarch of Iturea, husband of Herodias.

III. *Herod Antipas*: who married Herodias, his brother Philip's wife, who killed John the Baptist, and to whom Pilate sent CHRIST, on the day of the crucifixion.

IV. *Herod Agrippa I.*: who killed S. James, the brother of John, and whose death is mentioned in Acts xii. 21—23.

V. *Herod Agrippa II.*: his son, the Herod before whom S. Paul was brought. Both Berenice and Drusilla were his sisters.

\* This will be dwelt upon hereafter.

† The historians tell us that, on that day, he was arrayed in an armour of polished gold, which shone so dazzlingly in the rays of the sun that none could look upon him.

### The Sixth Sunday after Trinity.

St. Peter and the Call of the Gentiles.

(Acts xi. 1-19.)

To whom, alone, was the Gospel preached, in the first eight years after CHRIST?

Through what steps did every Gentile, or heathen man, have to pass, before he became a disciple of CHRIST?

*Ans.* It was necessary for him to become first a Jewish proselyte, and then a Christian.

Was this in accordance with the spirit of CHRIST's religion?

What did CHRIST teach?

*Ans.* The universal brotherhood of man, and that His Church was open to all.

Where, in the Gospels, does CHRIST refer to the Gentiles as among the true believers? (S. Matt. viii. 10, 11, 12; xii. 18-21; S. Luke xiii. 29.)

Was this call of the Gentiles foretold by prophecy? (Isaiah xi. 10; xlii. 6; lx. 3, 5; lxvi. 19; Haggai ii. 7; Mal. i. 11.)

Why were the first Christians blind to all this?

How were their eyes opened?

*Ans.* By circumstances. The extension of the Church and the largely increasing number of converts, made this one of the pressing questions of the day.

Who, at last, when the time was ripe, had a vision from God regarding this subject?



Describe Joppa and tell its modern name.

Describe Cæsarea and tell how far it is from Joppa.

Who was at Cæsarea, and what was *his* vision?

Who was Cornelius and what was his character?\*

Is there anything to show that his influence extended beyond his family, to the regiment itself?

What did the SPIRIT say to S. Peter when the messengers came to Joppa?

How many brethren did S. Peter take with him *as witnesses* when he went to Cæsarea?

What took place at Cæsarea and what did S. Peter say?

How did the Jews act when the Christians began to preach the Gospel to the Gentiles? (Acts xiii. 44-48; xxii. 21, 22.)

What other class also opposed most strongly the admission of the Gentiles?

*Ans.* The Jewish converts *within* the Church.

(Acts xi. 2, 3; xv. 1, 2; xxi. 18, 19, 20, 21.)

What were many of the Jewish colonists in the various cities outside of Judea?

*Ans.* They were among the most wealthy and influential of the inhabitants of the cities on the shores of the Mediterranean.

In what way did these Jews and Judaizing Christians use their influence, and what was their motive?

(Gal. vi. 12, 13, 14.)

\* The Italian Band, here referred to, is perhaps the one so often mentioned in Roman History. This celebrated legion was about the size of a modern regiment. A Centurion was a Captain over one hundred men. The name "Cornelius" was that borne by one of the most celebrated Roman families.

This opposition at last became so great that what was held? (Acts xv. 1—7.)

What has this always been called?

*Ans.* The Council of Jerusalem or the first great Council of the Christian Church.

Who was the first apostle to open the door of the Church to the Gentiles?

Why was this? *Ans.* For two reasons.

I. S. Peter was the apostle most strongly attached to Jewish customs, and who had the strongest Jewish ideas and prejudices.

II. CHRIST had selected him for his work.

What had our LORD once said to S. Peter?

(S. Matt. xvi. 15—19.)

What does the word "Peter" mean?

*Ans.* A stone.

What was the *Rock* upon which CHRIST built His Church?

*Ans.* S. Peter's confession that CHRIST was the SON of the living God.\*

What, however, was the especial promise given to S. Peter, on account of this confession?

*Ans.* "*I will give unto thee the keys of the Kingdom of Heaven.*"

What does the "Kingdom of Heaven" here mean?

*Ans.* The Kingdom of Heaven on earth.

How was this fulfilled?

\* In the Bible, God alone is always called "The Rock"; never is that title applied to man. (See Deut. xxxii. 4, 18, 30, 31; 2 Samuel xxii. 2, 3, 32, 47; P. xix. 14; xxxi. 2, 3; Is. xxvi. 4, &c.)

*Ans.* In the beginning, S. Peter was the most prominent apostle of the Church.

What did He do after the Ascension?

What part did He take at Pentecost?

On what other occasions was he prominent?

In what way was he the one to open the door of the Church to the Gentiles? (See above.)

After S. Peter had fulfilled this, his mission, what happened?

*Ans.* He no longer occupies the most prominent place. After he opened the door of the Church to the Gentiles we hear little or nothing of him, and others stand foremost.

Who, after this, became the Great Apostle to the Gentiles? (Acts ix. 15; xxii. 19; Romans xi. 13; Gal. ii. 7, 8.)

In the first Great Christian Council, who was the presiding officer?

*Ans.* S. James. (See Acts xv. 13, 19.)

In the enumeration of those who were "pillars in the Church", who were named together? (Gal. ii. 9.)

Upon what is the Church itself built, and Who is the "Rock" or "Corner stone"? (Ephes. ii. 20.)

What was the respective rank of the apostles?

*Ans.* They were all equal, and none was higher in office than the others.

**The Seventh Sunday after Trinity.****S. Paul's First Missionary Journey.**

(Acts xiii. and xiv.)

What city now became a new centre of Church life?

*Ans.* Antioch.

What teachers were there?

Who of these teachers was mentioned last and least?

What call did Barnabas and Saul receive from the HOLY GHOST? In what way, were they consecrated to their holy office?

Whom did these two apostles take with them, for their minister or deacon?

Whither did they first go, and why?\*

Where and what is Cyprus?

Who was a native of Cyprus? (Acts iv. 36.)

What two cities were in this fertile and luxuriant island of Cyprus?

*Ans.* Salamis on the Eastern coast and Paphos on the West. A Roman road connected them together.

Who was the Roman Governor of Cyprus?

What happened at Paphos?

What is Saul, ever after this, called?

Whither did they then sail?

*Ans.* To the mainland; to the city of Perga at the foot of the mountains.

Who deserted them here?

\*Selucia was the seaport of the city of Antioch. (It is absolutely necessary, in this and the following lessons, that all these places should be looked out on the map.)

Antioch

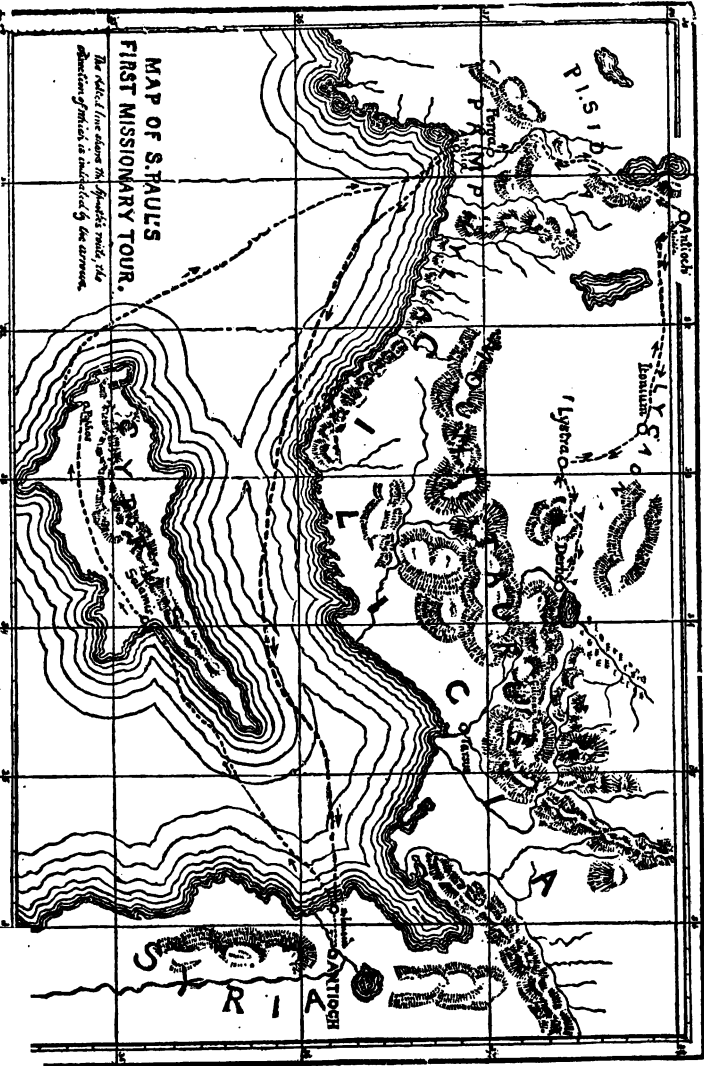
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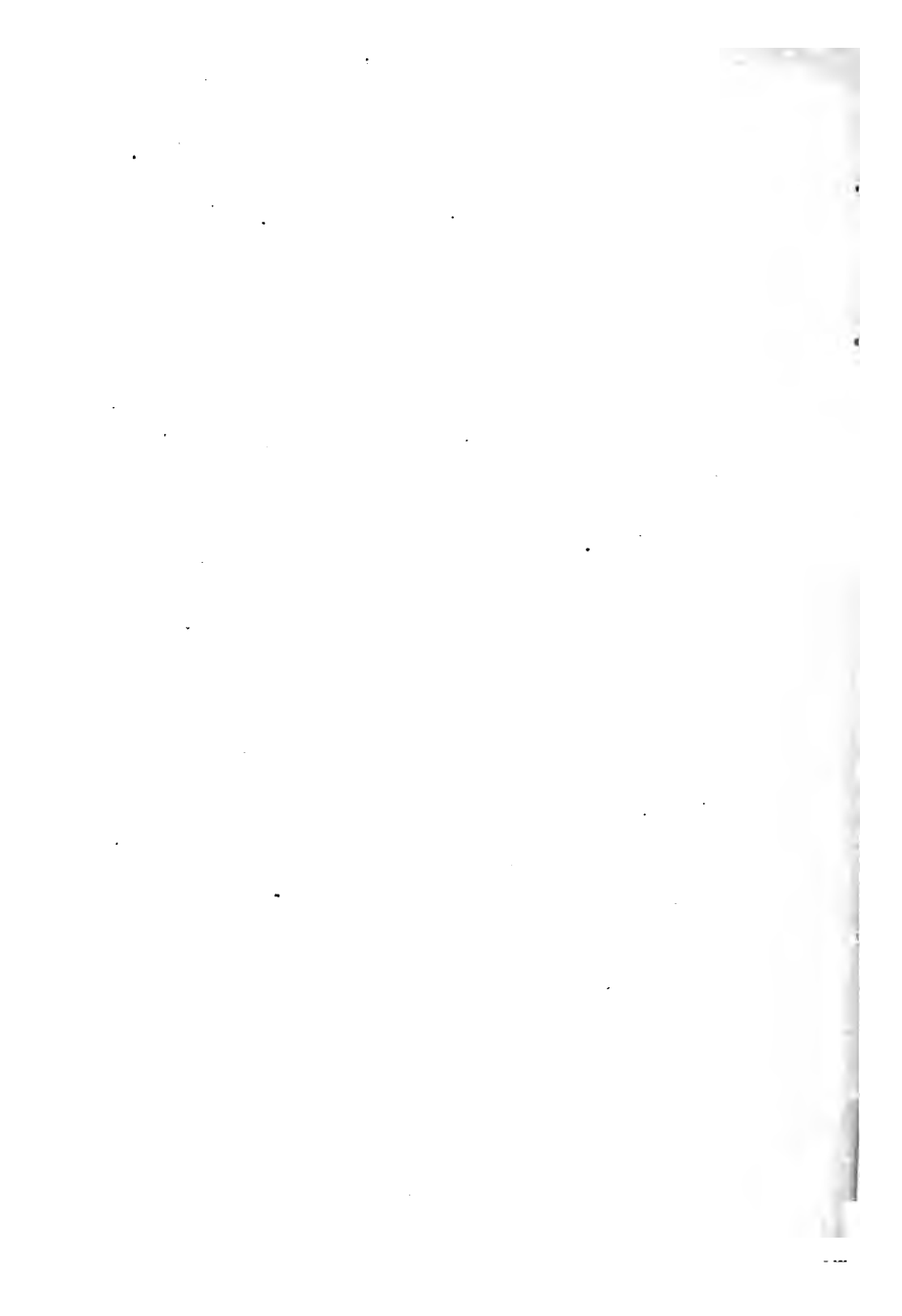
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# MAP OF ST. PAULS FIRST MISSIONARY TOUR.

The dotted line shows the Apostle's route, the  
thick line of which is indicated by the asterisk.





Whither, soon after his arrival at Perga, did S. Paul go?\*

*Ans.* To Antioch in Pisidia. (See map.)

Whither did they go, on the Sabbath day?

What was the result of his preaching?

What happened the next Sabbath?

What feelings were aroused among the Jews, when they saw this unusual concourse of Gentiles?

How did S. Paul and Barnabas act and how did the Gentiles receive them?

Whom did the Jews incite, and what was the result?

What was the next city they visited? (Acts xiv. 1.)

To what place did they first go in Iconium, notwithstanding their late experience?

How long did they remain in the city, and with what result?

What at last happened? Whither did they go?

What miracle did S. Paul work at Lystra?

What was the effect upon the people's minds?

Who, at last, came to Lystra, and what did they persuade the people to do?

What happened as the disciples gathered sorrowing around S. Paul?

\* At the beginning of the hot season, many of the people moved up from the plains, to the cool, basin-like hollows in the mountains. The inhabitants even now look forward to these Summer retreats with eager anticipation, and may be seen, with their flocks and herds, camels and asses, ascending the mountain passes. If then S. Paul was in Perga, in May, he would find the inhabitants deserting the hot and silent streets; they would be moving in the direction of his own intended journey, and if we imagine him as joining some such company of Pamphylian families, on his way to the Pisidian mountains it gives much interest to the thought of his journey.

There was one spectator of S. Paul's sufferings here, whose name we know ; who was he ? (2 Tim. iii. 10, 11.)

To what city did they next go ? (Acts xiv. 20.)

How long did they remain in Derbe ?

*Ans.* Probably quite a long time.

Did they meet with any persecution there ?

What did they, then, resolve to do ? (Acts xiv. 21.)

What characteristic do we here find in S. Paul and S. Barnabas ?

What effect had the second visit ?

*Ans.* It greatly strengthened each church.

Does a bishop's visit have the same effect, now-a-days ?

Quite a time had elapsed since their first visit, and what had the apostles now the opportunity of finding out ? *Ans.* Which ones, among the disciples, were most fitted for the ministry.

After prayer and fasting, the Apostles did what ?

*Ans.* They ordained these persons to the priesthood.

To what work did they then appoint them ?

*Ans.* They left them, as the Rectors or Pastors, over the different churches. (Acts xiv. 23.)

Did they stop at Perga, *this* time, or pass through it ?

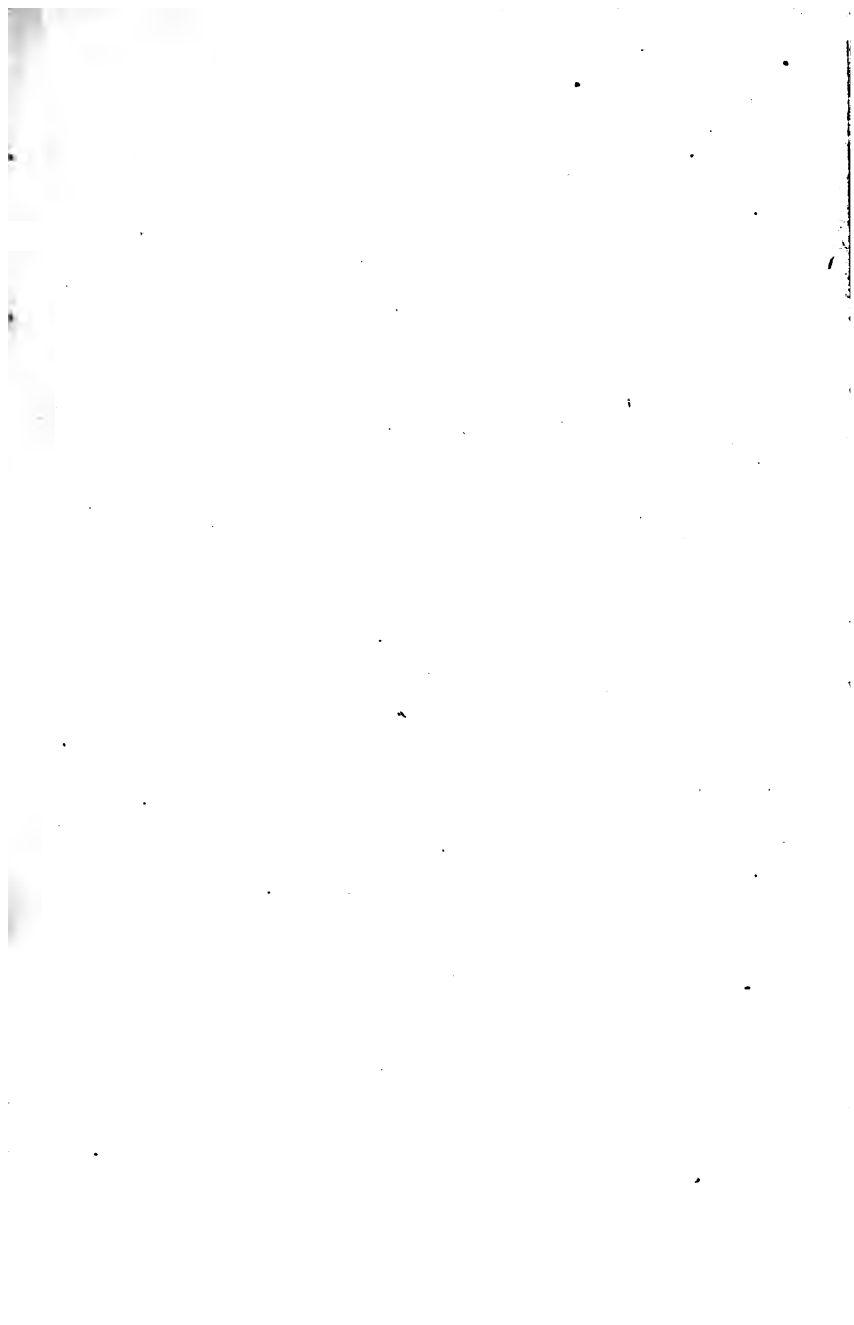
Whither did they then sail ?

How might Antioch be, at this time, regarded ?

*Ans.* As their home. (Acts xiv. 26, 27, 28.)

How long time was occupied in this *first missionary tour* ? *Ans.* Probably the greater part of a year.





When were these Cilician churches probably established?

*Ans.* In the interval between Acts ix. 30, and xi. 25.

For what city, did S. Paul then strike out?

*Ans.* For Derbe, through the "Cilician Gates," a mountain pass of Mt. Taurus. (See map.)

To what city did he go from Derbe?

What young disciple did S. Paul find at Lystra, and what was the testimony of all regarding him?

Was he known beyond his own city?

Who were his parents? (Acts xvi. 1; 2 Tim. i. 5.)

What was S. Paul's wish?

*Ans.* That Timothy should be ordained, and accompany him in his travels.

Of whom was the party now composed?

What did they do as they went through the cities?

(Acts xvi. 4.)

Of what have we here a glimpse?

*Ans.* Of the way in which all the Epistles, &c., that have been handed down to us, were preserved.

Where is Troas, and what vision had S. Paul there?

What was his interpretation of the vision?

Who joined the party at Troas?

*Ans.* The writer of the Book of Acts.\* (Acts xvi. 10.)

From Troas, they sailed to what city? (Acts xvi. 12.)

What kind of a city was Philippi?

\* S. Luke was not a clergyman but a physician (Col. iv. 14), but he devoted himself to the Work of CHRIST and was henceforth the companion of S. Paul in nearly all his missionary tours. He was probably a native of Troas, and it was, probably, under S. Paul's direction, that he wrote his Gospel and the Book of Acts.

From whom was it named ?

*Ans.* From Philip of Macedon, the father of Alexander the Great.

What is remarkable about this visit ?

*Ans.* This was the first place in EUROPE, in which the Gospel of CHRIST was preached by S. Paul.

Where was the first service held ?

In whose house, did the Apostles find a home ?

Why were they, shortly after, cast into prison ?

What happened in the prison ?

What example did the Apostles here set us ?

Relate what happened to the Jailor ?

When we read of the Jailor's household, of the household of Lydia, of the household of Stephanus, all being *baptized*, who were probably included ?

*Ans.* All the members of the family, down to the smallest child. (See the promise in Acts ii. 39.)

Why are children baptized, when they cannot take the vows of baptism upon their own lips ?

What else is there to remark about the baptism of this Jailor and his family ?

*Ans.* It is scarcely possible, that the baptism in the prison should have been one of immersion.\*

\* The Bible says that we are *buried* with CHRIST in Baptism (see Rom. vi. 4 Col. ii. 12). Some persons think therefore that a baptized person should be buried beneath the water, just as a dead man is buried in the ground, but they forget that there is not a single instance in the whole Bible of one buried in the ground ; in Bible times, they placed the dead in sepulchres and caves. In the burial service the minister casts three handfuls of earth upon the body, which signifies a burial ; so in the baptismal service, three handfuls of water signify that one is buried with CHRIST.

Do the Gospels anywhere prescribe, *how much water* is to be used ?

What alone *do* they prescribe ?

*Ans. Baptism by Water, in the Name of the Trinity.*

What did the Magistrates do in the morning ?

What was S. Paul's answer ?

What does this mean ?

*Ans.* A free born Roman citizen had certain high privileges ; among these was the law that no Roman citizen could be condemned or punished without a regular trial.

How came S. Paul, a native of Tarsus, to be a Roman citizen ?

*Ans.* That title was bestowed upon some few beyond the pale of Rome, who had rendered service to the Government.

When the Magistrates of Philippi heard this, what did they do ?

Whither did the Apostles then go ?

**The Ninth Sunday after Trinity.**

**S. Paul's Second Missionary Journey Continued.**

(From Spring of 51 to Summer of 54 A. D.)

(Acts xvii. and xviii.)

When S. Paul left Philippi, whom did he leave behind to take care of the infant church?

*Ans.* S. Timothy and S. Luke.

In what city did S. Paul take up his next sojourn?

When, and for how long, did he remain here?

What custom of his did he follow?

What impression did he make?

(Acts xvii. 4; 1 Thess. ii. 1. 2.)

Did the Church grow in Thessalonica, notwithstanding its persecutions? (1 Thess. i. 6, 7, 8.)

Into what other city were S. Paul and Silas sent by night after the uproar?

What was the difference between the Thessalonians and the Bereans, and what was the consequence?

Who kept dogging the Apostles' footsteps?

When S. Paul left, who remained in the city still?

In what place did he next stop? (See map.)

Where is Athens and what is its history?

What happened there? (Acts xvii. 14, 15.)

Where did S. Paul first preach?

In what place did he meet the Greeks?\*

\* The *Agora* or "Market-place" was a large and beautiful square adorned with statues and surrounded by temples. This was the meeting place of all the cultivated and intellectual men of the day, and of the disciples of the various schools of philosophy that preceded CHRIST. The Stoics took their

Whither was the Apostle hurried?

*Ans.* Up the stone steps to the Court of Mars' Hill the most august tribunal of Greece.

How did S. Paul evade the charge of preaching a new God?\*

How did S. Paul, surrounded on all sides by heathen temples, preach?

From what Greek poet did he quote? *Ans.* Aratus.

When S. Paul at last spoke of the *Resurrection of the dead*, what happened?

To what city did S. Paul next go?

Where is Corinth, and what was its history?

Describe the difference between Athens and Corinth.

*Ans.* Athens was a quiet provincial town, inhabited by the highly educated, the centre of philosophical schools; Corinth was a bustling commercial city, devoted to mercantile pursuits, and the centre of a trade from all parts of the world.

Whom did he meet at Corinth? *Ans.* (Acts xviii. 1, 2.)

Where did he, as usual preach—and how often?

Who, soon after this, joined him? (Acts. xviii. 5)

From what part did they come, and from what churches did they bring news?

*name from the Stoa or painted Cloisters where they met. In the Grove of the Academy Plato taught. In the Garden, Epicurus met and taught the Epicureans. The Peripatetics, a sect founded by Aristotle, the tutor of Alexander the Great, were so called, because they walked about as they taught.*

\* So many were the gods in Athens, that there was a positive law prohibiting any one from preaching a new god.

What letter did S. Paul, therefore, now write?

*Ans.* THE FIRST EPISTLE TO THE THESSALONIANS.

Who is the "*Silvanus*", mentioned in the first chapter of that Epistle? (See Acts xviii. 5.)

What happened after this, and what prominent Jew became a Christian? (See also 1 Cor. i. 14.)

What was CHRIST's assurance to S. Paul?

What letter did S. Paul now write?

*Ans.* THE SECOND EPISTLE TO THE THESSALONIANS. Why?

*Ans.* There was much fanaticism in the Thessalonian Church about the day of Judgment, and many, expecting its approach, were neglecting their work.

Where in the Epistle are these irregularities referred to?

How long did S. Paul remain in Corinth? (Acts xviii. 11.)

What insurrection after this took place?

Who was Gallio?

*Ans.* The brother of Seneca, one of the wisest and best of heathen philosophers.

What was his answer to the Jews?

What was the result?

*Ans.* The mob turned upon the accuser of S. Paul, Sosthenes, the new ruler of the synagogue, and drove him and the Jews in disgrace, from the judgment seat.

Did this very Sosthenes, afterwards, himself become a Christian?

*Ans.* Most probably he did. (See 1 Cor. i. 1.)

How long did S. Paul remain in Corinth after this?

To what great city did he then sail, \* and who were his companions? (Acts xviii. 18, 19.)

What did he in Ephesus upon his arrival?

What reason did he give for not remaining with them? (Acts xviii. 20, 21.)

What does this show?

*Ans.* That the Feast of Pentecost or Whitsun-day was kept, even at that early date.

When did he say he would return?

Whom did he leave at Ephesus?

To what place did he sail from Ephesus?

*Ans.* To Cæsarea, the seaport of Jerusalem.

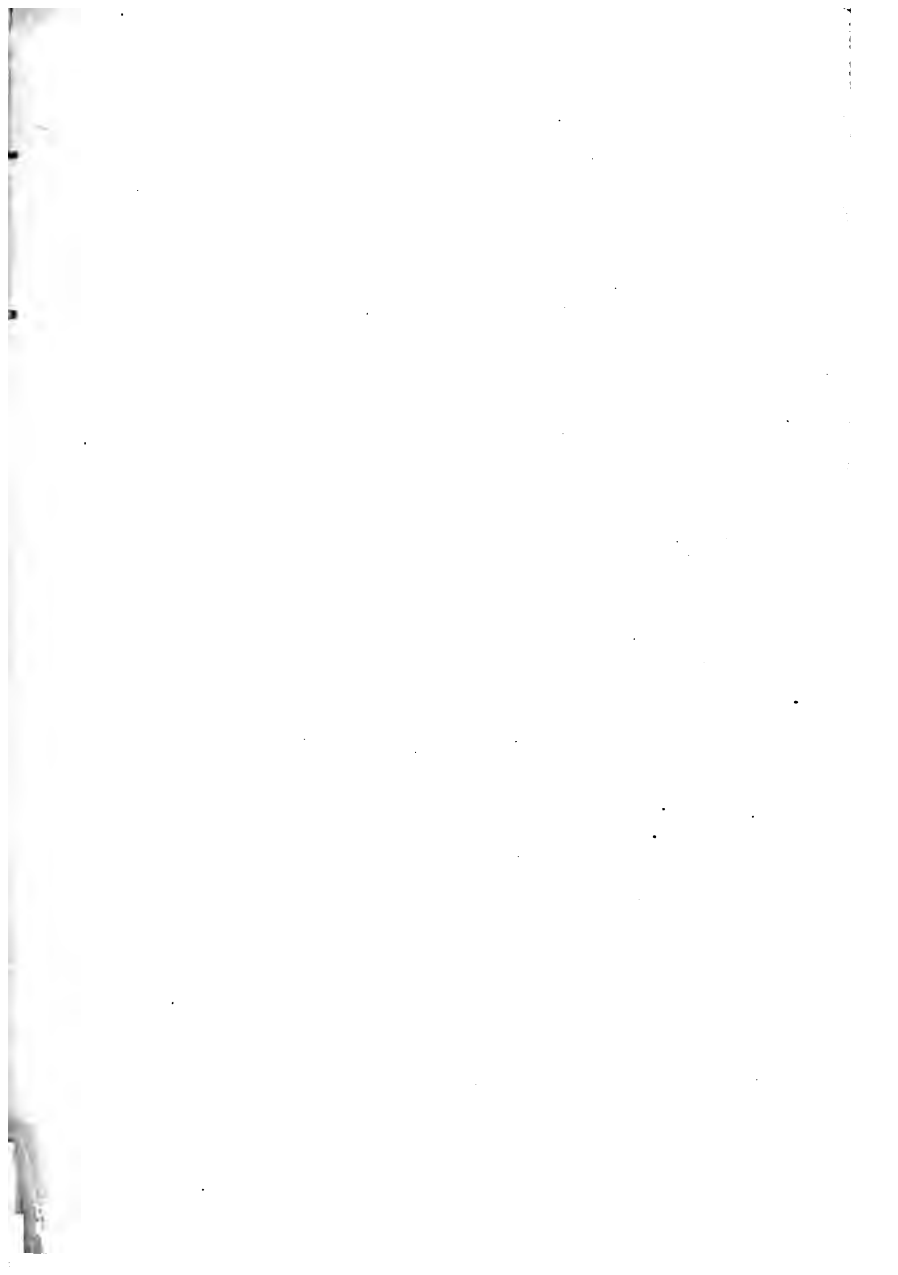
After he had been to Jerusalem and kept the feast of Pentecost there with the Church, whither did he then go?

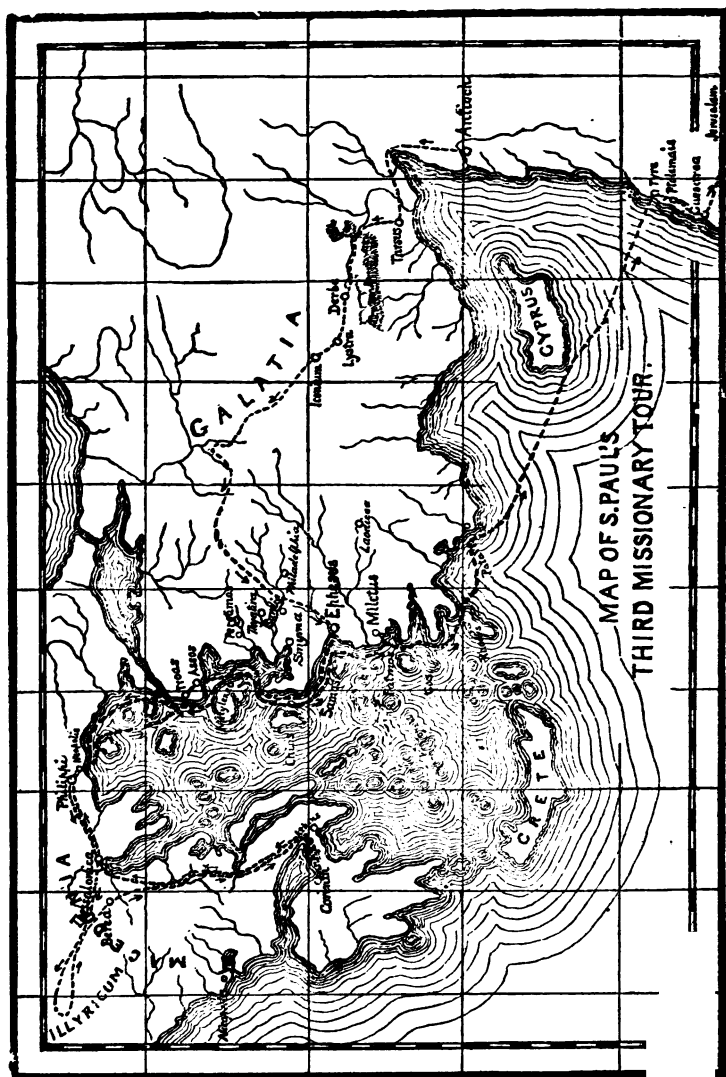
*Ans.* To Antioch, the place from which he had started three years before, and thus ended his *Second Missionary Tour*.

In what cities of EUROPE, had the Gospel now been preached?

\* Corinth was the capital of Achæa, Ephesus of Asia, Antioch of Syria. No voyage was then more often made than that between the great commercial cities of Corinth and Ephesus. It resembled the voyages between New York and Liverpool at the present day, and occupied about the same time.







**The Tenth Sunday after Trinity**

**S. Paul's Third Missionary Journey.**

[From Autumn of A. D. 54, to Summer of A. D. 58.]

(Acts xviii. 23-28; Acts xix.)

When did S. Paul begin his *third Missionary Journey* and whither did he go? (See map of Asia Minor.)

Was this his *first* visit to these churches?\*

Mention the names of some of the churches he must have visited before he came to Galatia.

While he was thus travelling about, who came to Ephesus? By whom was he instructed?

Where and what was Alexandria, at that day?

*Ans.* It was the home of philosophy; surpassing even Athens, and it possessed the largest library of the world.

Whither did he go, after being converted to Christianity and instructed by Aquila and Priscilla?

How did he preach, and what was the source of his great power?† (Acts xviii. 28.)

Travelling through what parts, did S. Paul reach Ephesus? (See map.)

Whom did he find at Ephesus?

Were these disciples already believers in CHRIST?

What, however, had they neglected?

\* Some of the churches he had visited once, some twice, at least, before. Everything goes to shew that this was a systematic visitation.

† Apollos, the highly educated Alexandrian Jew, was probably the most eloquent man and greatest orator of the early church.

*Ans.* Christian baptism; they were satisfied with John's baptism.

What did S. Paul tell them to do?

What did S. Paul do after they had been baptized?

What do you call this rite?

S. Paul had already left Antioch; what cities were now to become new centres of the Church's life?

*Ans.* Ephesus and Corinth, but especially the former.\*

How long did he preach in the synagogue, before he was driven away?

Where did he then preach and for how long?

What did this *school-house* of Tyrannus thus become?

*Ans.* The first Christian church in Ephesus.

What churches were probably founded shortly after this, through his efforts or those of his clergy?

*Ans.* The churches at Miletus, Colosse, Hierapolis and Laodicea. (See Map.)

What manifestation of God's power was, shortly after this, visited, through S. Paul, on some profane persons?

What was the marvellous result of this?

(Acts xix. 17, 18, 19, 20.)

What were these persons, here referred to?

*Ans.* Sorcerers, with their books of sorcery. †

\* The world, in which the Gospel is a power, begins, therefore, to be no longer Asiatic but European.

† This refers, especially, to the *Ephesian Letters*; mysterious symbols engraved on the crown, girdle and feet of the statue of Diana in Ephesus. These Ephesian Letters have been compared to the Runic characters of the No. When pronounced they were regarded as a charm and were used, especially by those who were in the power of evil spirits. When written, they were carried about as amulets, curious stories were told of their influence, and books, both numerous and costly, were written about them and their use.

How is sorcery spoken of, in God's word?

*Ans.* It is denounced in the sternest manner.

Is there anything supernatural in sorcery?

*Ans.* No, it is nothing but shallow trickery.

Why then is it and all who enter into it branded with such a curse, in God's word?

*Ans.* Because morally it owes its origin to the malignant inspiration of Satan and the powers of darkness.

What are the modern names for that which was formerly called witchcraft, sorcery, Ephesian magic, &c.?

*Ans.* Spiritualism, clairvoyance, &c.

Shortly after this, what happened?

*Ans.* S. Paul, hearing of irregularities in the Corinthian church, wrote a short letter to them, which has been lost.

Where do we hear of this lost epistle?

*Ans.* S. Paul himself refers to it in 1 Cor. v. 9.

What happened soon after this?

*Ans.* Some members of the household of Chloe, a distinguished Christian family at Corinth, arrived at Ephesus, and told him more fully about the condition of the Corinthian Church.

What did they tell?

*Ans.* (1 Cor. i. 11. 12.)

Who else arrived, about the same time?

*Ans.* Messengers bearing an answer to his letter, and also questions about controversies, that the disciples wished S. Paul to settle.\*

\* The questions appear to have been these: 1st—Whether it was right to buy, in the market, meat that had been offered to idols. 2d—Questions about

On the receipt of this news, what did S. Paul resolve to do? *Ans.* He resolved to go to Corinth.

What other city, did he now for the first time speak of visiting?

What other plan, did he now also form?

(Acts xix. 21.)

Whom did he send before him into Macedonia?

(Acts xix. 22.) See also Romans xvi. 23.

After they had departed, what did S. Paul write?

*Ans.* The letter called **THE FIRST EPISTLE TO THE CORINTHIANS.**

marriage and divorce. 3d—Questions about spiritual gifts; which were greatest and which were least. 4th—Questions about the administration of the Holy Communion.

**The Eleventh Sunday after Trinity.**

**S. Paul's Third Missionary Journey continued.**

(1st Epistle to the Corinthians.)

What peculiarity is there about the First Epistle to the Corinthians?

*Ans.* It gives us a very graphic picture of the inner history of the primitive church.

When was this epistle written?

*Ans.* Just before S. Paul left Ephesus. (Acts xix. 21.)

At what time of the year was it written?

*Ans.* Just before Easter. (See 1 Cor. v. 7, 8.)

What does this same passage show?

*Ans.* That Easter Day was kept, as a Christian Feast, by the Apostles themselves.

What was S. Paul proposing to do shortly after he finished writing this letter? (Acts xix. 21.)

Does he speak of this plan in the letter itself?

(1 Cor. xvi. 5.)

Where was Timothy at this time? (Acts xix. 22.) See also (1 Cor. iv. 17 and 1 Cor. xvi. 10.)

*How long*, after writing the letter, did he say he proposed remaining in Ephesus? (1 Cor. xvi. 8.)

What word had messengers from Corinth, to him, about the Corinthian church? (1 Cor. i. 12. See also 1 Cor. xvi. 17.)

\* The Jewish party it was, which probably clung to Cephas or Peter: the philosophical party clung to Apollos, the orator and Alexandrine Jew; the older converts to S. Paul, while, in the self same spirit of controversy, others stood apart and said, "I am of CHRIST." Concerning the affectionate relations that really existed between the leaders, S. Paul, S. Peter and Apollos, See 1 Cor. xvi. 12; 2 Peter iii. 15.

In this spirit of division in the Corinthian church, different parties *calling themselves by the names of different men*, what do we see?

*Ans.* The same spirit which, in after days, has created numberless sects and divisions in the Christian Church.

How did S. Paul rebuke this feeling? (1 Cor. iii. 3-9.)

Have all Christian ministers the same gifts? \*

How does S. Paul say the ministers of CHRIST should be regarded? (1 Cor. iv. 1-6.)

Of what do we next gain a glimpse in his letter?

*Ans.* Of the perplexing and sad relations of domestic life in Corinth, when a believing wife was married to a heathen husband, or *vice versa*.

Why was it peculiarly hard to answer the question, about buying meat that had been offered to idols? †

*Ans.* Because though there was no harm in eating such meat, inasmuch as an idol was nothing but a block of wood, yet there was great danger lest any weak-minded Christian should thus be led into the gay and immoral feasts of the worldly, where such meat was usually eaten in honour of some heathen god or goddess. (See 1 Cor. viii. 4, 7.)

What is the next subject S. Paul dwelt upon?

*Ans.* The Sacraments of the Church.

\* We find, even at the present day, that some excel as *preachers*, others as *pastors*, visiting the sick, &c. Others still as *managers*, showing great executive or administrative ability, etc.

† Meat that was first offered to idols, was afterwards sold in the market, and was purchased by the heathen as having something sacred about it.



What two types of the Sacraments did he point to, in the history of the children of Israel ? (1 Cor. x. 1-4.)

What does he call the Communion ? (1 Cor. x. 16.)

What does he say about coming unworthily ?\*

(1 Cor. xi. 27, 29.)

What does he mean by "not discerning the LORD's Body?"

*Ans.* Coming without faith that the Communion is the spiritual food of the body and blood of CHRIST ; coming without hunger and thirst for righteousness.

How are we to come worthily ? (1 Cor. xi. 28. )

What is required of those who come to the LORD's SUPPER ? (See Catechism.)

In answer to their questions about spiritual gifts, what does S. Paul say ? (1 Cor. xii. 4-11.)

To what does he compare the Church and its members ?

What does he place as the first and best gifts ?

What does he say regarding the public services of the Church ? (1 Cor. xiv. 32, 33, 40).

What does he say about women preaching in the Church ?

What does he say about officiating before the congregation in an unknown tongue ?

What do we also find here ?

*Ans.* That the custom of saying "Amen," at the end of each prayer, dates back to the Apostolic times.

What subject did S. Paul next take up ?

\* The word translated "damnation" here means literally *Judgment, Condemnation*. See margin.

*Ans.* The Resurrection of the dead.\*

In answer to what, was this? (1 Cor. xv. 12.)

When is this chapter always read?

To what, does he refer in the closing chapter?

*Ans.* To the collection being taken up in all the churches for the impoverished Christians in Jerusalem.

(See Acts xi. 27, 28, 29, 30.)

What was the order given? (1 Cor. xvi. 1, 2.)

What custom do we here trace back to Apostolic times? *Ans.* The custom of a Weekly Offertory.

How do many Christians look upon this direction?

*Ans.* As a rule binding upon themselves.

What does God Himself say about such offerings?

(Acts x. 4.)

What is the offertory therefore?

*Ans.* An act of worship; as much so as praise or prayer.†

\* In this remarkable chapter, S. Paul appeals to *living* witnesses of CHRIST'S Resurrection; witnesses, whom the Corinthians might, any day, consult. He says he had *proved* this to them before, and that they had *received* the proofs.

† In many churches at the present day the people *stand* at the presentation of the alms to signify that they all join in offering their alms and prayers to God.

## The Twelfth Sunday after Trinity.

## S. Paul's Third Missionary Journey Continued.

(Acts xix. 21—41.)

What kind of a city was Ephesus?

*Ans.* Though situated in Asia it was principally settled by Europeans, and its civilization was Greek civilization.

For what was Ephesus celebrated?

*Ans.* For the worship of the heathen goddess Diana.\*

What happened to S. Paul shortly after he sent his First Epistle to the Corinthians? (Acts xix. 23.)

What was the thing that had probably aroused these craftsmen? (Acts xix. 19.)

What did S. Paul wish to do, when he found his companions in danger?

Through the influence of what friends was he restrained?

*Ans.* "The Chief of Asia," or *Asiarchs*, the wealthiest and most powerful men in Ephesus.

Whom did the Jews put forward to clear themselves?

\* The Temple of Diana, was celebrated as one of the *Seven Wonders of the world*. It was 425 feet long, 320 feet in width, and the roof was supported by 127 columns, 60 feet in height, and each the gift of a king. In the inner shrine was a rude statue of Diana, covered with mystic characters, and shapeless from the waist down. This image was supposed to have fallen from Heaven. Craftsmen made their living by selling silver models of this temple and images to travellers. The temple is now utterly destroyed, but some of its remains are to be found in Italian Cathedrals, and in the beautiful green Jasper columns, which support the dome of the church (now mosque) of S. Sophia, in Constantinople.

Who appeared, at last, and what three points did he make, in his speech?

After the uproar ceased, whither did S. Paul go?

Who were S. Paul's companions?

In what city did he now stop? *Ans.* In Philippi.

What were his feelings, when he first came to Philippi?

(2 Cor. i. 8; vii. 5.)

What comforted him? (2 Cor. vii. 6, 7.)

What news did Titus bring, about the reception of his first letter. (2 Cor. vii. 7, 8, 9, 10, 11.)

What letter did S. Paul then write, at Philippi?

*Ans.* THE SECOND EPISTLE TO THE CORINTHIANS.

(*See subscription at end of the Epistle.*)

From this Epistle what should we judge?

*Ans.* That there were still in Corinth false teachers, who strove, in every way, to undermine S. Paul's influence and authority.

What did this compel S. Paul to do?

*Ans.* To write in self vindication; and consequently in this Epistle he tells us very much about *himself*.

What do we thus gain in reading this Epistle?

*Ans.* The help of S. Paul's Christian experience.

Where, in contrasting himself with these false teachers, does S. Paul give us an account of his hardships?

(2 Cor. xi. 23-28.)

Where does he reveal a thing he had kept secret for fourteen years? (2 Cor. xii. 1-4.)

In this remarkable disclosure, at the end of the Second Epistle to the Corinthians, what do we distinctly find?

*Ans.* The distinction drawn between Paradise and Heaven.

What is Paradise? *Ans.* The blissful place of waiting to which the saved shall go, between the day of death and the day of Judgment.

Between this Paradise (or "Abraham's Bosom"), and the unhappy place, in which the lost are kept for the day of wrath, what is fixed? (S. Luke xvi. 26.)

What is the whole place of departed spirits called in the Bible? *Ans.* *Hades*.

How do you know that CHRIST descended into this Place of departed spirits, after His crucifixion?

*Ans.* Because the Bible says so. (See Acts ii. 31.)

How do you know that He went to "Paradise", or the happy side of this place of waiting?

*Ans.* Because, CHRIST Himself said so to the thief on the cross. (See S. Luke xxiii. 43.)

How do you know that Paradise is not Heaven?

*Ans.* From CHRIST's own words, three days afterwards. (S. John xx. 17.)

How does the Bible represent those who have died in faith before us? *Ans.* As waiting for us to finish our Christian race. (Hebrews xi. 39, 40 and xii. 1, 2.)

\* The Old Testament is written in Hebrew; the New Testament in Greek. In both Hebrew and Greek the distinction is always drawn between the *Place of waiting* and the *Lake of fire*. In Hebrew the *Place of departed spirits* is called SHEOL; in Greek, HADES. In both Hebrew and Greek the *Place of Final Punishment* is called GEHENNA. In English there is only one word for all these places—*Hell*. The Bible doctrine is that the good go to the happy place of waiting, and the wicked to the unhappy place of waiting, until the Day of Judgment when CHRIST will take the good with Him to Heaven, and send the wicked to Hell.

When the Day of Judgment comes, and the earth and sea shall give up our *bodies*, and Hades shall give up our *souls*, what will become of Death and Hades?

(Revelation xx. 11, 13, 14, 15.)

S. Paul had been caught up in spirit to Paradise; what does he say about CHRIST'S Presence in Paradise? (Phil. i. 23.)

What does S. Paul tell us, after this, in his Epistle?

*Ans.* That great privileges bring with them great trials. (2 Cor. xii. 7.)

Why was this thorn sent?

How did GOD answer his oft-repeated prayer, that the thorn might be taken away?

What do we find, in this whole passage?

*Ans.* *The solution of the mystery of sorrow, sickness and trial, and why GOD sends these things.*

(See also Romans viii. 18; 2 Cor. iv. 16, 17, 18.)

At the conclusion of the First Epistle to the Corinthians, we saw how S. Paul directed them to have a weekly Offertory for the poor at Jerusalem, what effect did this direction have in Corinth? (2 Cor. ix. 1-4)

What was the *Spiritual* result of this?

*Ans.* That Jews and Gentiles were brought very near together; another barrier was broken down.

**The Thirteenth Sunday after Trinity**

**S. Paul's Third Missionary Journey Continued.\***

(Acts xx. 1, 2, 3.)

Into what region did S. Paul go after leaving Philippi? (Romans xv. 19; **compare** 2 Tim. iv. 10.)

Where are Illyricum and Dalmatia?

Towards what city did S. Paul at last take his way?

*Ans.* Corinth, in Achaia.

At whose house did he stay during the three months of his sojourn there? (See Romans xvi. 23.)

What was the first thing of which S. Paul appears to have heard on his arrival at Corinth?

*Ans.* Bad news regarding the churches of Galatia.

What was this news?

*Ans.* That Judaizing teachers had been drawing away the Christians there and instilling Jewish doctrines into them.

What did S. Paul thereupon write?

*Ans.* His **EPISTLE TO THE CHURCHES OF GALATIA.**

Who were the Galatians?

*Ans.* A colony in Asia settled by people from France or Gaul.

How had the Galatians first received S. Paul and what change had come over them?

(Gal. iv. 13, 14, 15; iii. 1, 2, 3.)

\* All the events in this, and the last lesson, from the time S. Paul left Ephesus, are gathered from the Epistles. They occupied a period of nine or ten months (Summer of A. D. 57 to Spring of A. D. 58). Yet the whole is dismissed in the Acts of the Apostles in two short verses. (Acts xx. 1, 2.)

Why did the rich and influential Jewish colonists wish them to be circumcised ? (Gal. vi. 12, 13.)

Where does S. Paul tell us that this Epistle was an autograph letter ?\* (Gal. vi. 11.)

After S. Paul had finished this letter, what did he set about to do ?

*Ans.* To correct the abuses of the Corinthian Church. What had he warned the offenders ? (2 Cor. xiii. 1, 2.) Was he successful ?

*Ans.* S. Clement (Phil. iv. 3.) writing years afterwards speaks of the impression produced upon every stranger, who visited the Church of Corinth, by their exemplary conduct, the soundness of their knowledge, the purity of their lives and their freedom from party spirit.

Before S. Paul left Corinth what other letter did he write ?

*Ans.* THE EPISTLE TO THE ROMANS.

He had never been in Rome, what then was his object in writing ?

*Ans.* He had two objects :

I.—To impart spiritual gifts to them. (Rom. i. 11.)

II.—He desired that they should be prepared to receive him when he stopped at their city on his way to Spain. (Rom. xv. 23, 24.)

What hindered his coming to Rome immediately ?

*Ans.* The collection for the Christians at Jerusa-

\* S. Paul usually employed an amanuensis. His thorn in the flesh, whether it was a difficulty of the eyesight or a general nervous affection pervading the whole system, and making him in bodily presence weak and in speech contemptible,—made this a necessity.



lem was completed, and S. Paul gave it his personal supervision. (Romans xv. 25, 26, 27, 28.)

Who probably founded the Christian Church in Rome? (Acts ii. 10; compare Romans xvi. 7.)

What does S. Paul say about the character of this Church? (Romans i. 8.)

Did he personally know any of the members of this Church?

*Ans.* At the close of his letter, he salutes twenty-eight of them by name. (See chapter xvi.)

When we read of the "*Church that met at the house of Aquila and Priscilla*" (Roman xvi. 5.) what lesson regarding church work would you draw?

What does this Epistle conclusively show?

*Ans.* That S. Peter was NOT the founder of the Church of Rome, as some imagine, and that he had not been there up to the time when the Apostle wrote this Epistle (A. D. 58.)

Why?

*Ans.* Because, while the names of many other and less important persons are mentioned, and the persons themselves saluted, S. Peter's name does not *once* appear.

Why is the Epistle to the Romans placed first in the Bible, if it was not the first written?

*Ans.* Because the Epistles are arranged in the Bible in the order of their length, the largest (that to the Romans) coming first.

What other Epistle does it closely resemble?

*Ans.* The letter written by S. Paul at the same time:—the Epistle to the Galatians.

Who, at Corinth, joined with S. Paul in the salutations?

Who was his amanuensis in writing this Epistle?

By whom was the letter sent from Corinth to Rome?

(Romans xvi. 1.)

Who was Phœbe?

*Ans.* A Christian lady residing in Cenchrea, the eastern port of Corinth. She was a widow of consideration and wealth.

What does S. Paul here call her? *Ans.* A deaconess.

What does this show?

*Ans.* That there was an order of deaconesses in the early Church \*

There are three other persons mentioned in the Epistle to the Romans who were probably deaconesses, what were their names? † (Romans xvi. 12; compare also Phil. iv. 2, 3.)

\* Concerning women's work in the early church and their influence in spreading the Gospel, (See Acts xvi. 14, 15; xvii. 4, 12; xviii. 26; Romans xvi 2, 4, 6; Acts xxi. 9.)

† See Smith's Dictionary of the Bible.

**The Fourteenth Sunday after Trinity.**

**S. Paul's Third Missionary Journey Continued.**

(Acts xx. xxi.)

When S. Paul proposed leaving Corinth, what made him change his plan, and go by land, instead of by sea?

What churches did this give him the opportunity of revisiting?

Who, of the Apostle's company, sailed from Philippi beforehand and waited at Troas for him?

How did he always make his missionary tours? \*

*Ans.* With a select band of ministers, helpers, lay workers, &c., accompanying him.

(See Acts xiii. 5, 13; xvi. 3, 11; xix. 22, &c.)

Who remained with S. Paul?

*Ans.* S. Luke. (Acts xx. 5.)

How long did S. Paul remain at Philippi?

*Ans.* Until after Easter. (Acts xx. 6.)

Where had he spent the previous Easter? (1 Cor. v. 8.)

Where did he spend Sunday?

What does it mean, when we read that on Sunday, the disciples came together for "the breaking of the Bread?"

Relate the events which then happened.

\* This plan of two or more going in company on Missionary tours was originally instituted by our Lord himself. (See S. Mark vi. 7); it is a plan adopted by many Missionary Bishops, who travel from place to place accompanied by one or more of their clergy, and especially among the South Sea Islands, where the Bishop's yacht, with its little Apostolic band of workers, is ever on the wing.

When the day began to dawn what did S. Luke and the rest of S. Paul's Company do?

*Ans.* Troas and Assos lay on different sides of the same Cape. The Apostolic band entered into a ship, leaving S. Paul behind, and doubling the Cape, arrived at Assos that afternoon. (Acts xx. 13; see map.)

How did S. Paul go?

*Ans.* He went afoot, taking the direct road across the Cape to Assos. (The distance is about twenty miles.)

Why did he thus go *alone* and on foot?

(Compare S. Mark vi. 46.)

Where did they take him on board and what was the course of the vessel? (See map.)

Where did the vessel next cast anchor?

Why did S. Paul *pass by* Ephesus without stopping?

What plan did he adopt, the moment the vessel stopped, for meeting the Ephesian Presbyters or Priests?

When they arrived what did S. Paul do?

What did S. Paul, in this address, say to them was their duty, as pastors over their respective churches?

In what two ways, had *he* taught and thus been an example to them in their ministry? (Acts xx. 20.)

What most earnest warning did He give them?

*Ans.* Not only to work but to *watch*.

(Acts xx. 29, 30.)

What did He say about Himself and His own future?

With what words did He end?

Are these words of CHRIST recorded anywhere in the Gospels?

Were the Gospels written at this time? *Ans.* No.

What spirit do these words enjoin?

(See lesson for the Fourth Sunday in Lent.)

After S. Paul had finished, in what did they all join?

*Ans.* In a service of united and common prayer.

Why did they sorrow, "Most of all," as they accompanied Him to the ship?

What took place at Tyre while the ship was unloading?\*

What did the prophets there forewarn St. Paul?

At whose house did they stay at Cæsarea?

How long was this after S. Philip's ordination?

*Ans.* About 25 years.

What did Agabus prophesy?

What effect had his words upon the companions of S. Paul?

What effect had they upon S. Paul himself?

What had the Apostle asked the Romans, in his letter written at Corinth before he started?

(Romans xv. 30, 31.)

When, at last, he and his company arrived in Jerusalem, how was he received? (Acts xxi. 17.)

What thus ended?

*Ans.* *S. Paul's Third Great Missionary Tour*, begun at Antioch, in the Autumn of 54 A. D., and ended in Jerusalem, at Pentecost, in the early Summer of A. D. 58.

\* This seven days included a Sunday in which S. Paul discoursed to the disciples and probably "broke bread" as he had done at Troas. In the scene upon the shore we have once more a service of Common Prayer.

**The Fifteenth Sunday after Trinity.****S Paul's Arrest, Imprisonment and Shipwreck.**

(Acts xxi-xxvii.)

Through what formidable ordeal had S. Paul to pass, the day following his arrival ?

*Ans.* He had to encounter the assembled Presbyters of the Church in a public meeting under S. James.

How did S. Paul pass this ordeal ? (Acts xxi. 19, 20.)

What did they then say about the size of the church at Jerusalem, and the popular feeling about S. Paul ?

What was the advice they gave to him ?

*Ans.* To avail himself of a harmless Jewish custom, involving no principle, and thus, by appearing as a worshipper in the Temple itself, to disarm prejudice.

Who saw him in the Temple and what did they cry ? \*

(Acts xix. 33; xxi. 27, 28, 29.)

What was the consequence ?

When tidings of these things reached the commander of the Roman forces, what did he do ?

What happened, as S. Paul was led to the castle ? †

Permission having been given by the Roman general, from what place did S. Paul speak to the people ?

How long did the Jews listen patiently ?

\* No Gentile was allowed to go in the Temple, beyond the Court of the Gentiles, on pain of death. The Roman Government itself had countenanced this law.

† The Castle was the fortress of Antonia (named by Herod after Mar Antony), a gigantic citadel close by the temple where the legions were quartered.

**MAP OF S PAUL'S VOYAGE AND SHIPWRECK.**

The map illustrates the Eastern Mediterranean coastline, including the Black Sea to the north, Syria to the east, Egypt to the south, and Libya to the west. The island of Cyprus is shown in the center. Topographical features are represented by contour lines, and a grid system is overlaid on the map. Key locations marked include Brome, Ptolemais, Tyre, Sidon, Beirut, Haifa, and various ports in Syria and Egypt. The map is titled "MAP OF S PAUL'S VOYAGE AND SHIPWRECK." and includes a scale bar at the bottom.

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What orders did the Roman general then give, and why was the order not carried out?

What took place on the morrow?

When S. Paul found the Sanhedrim \* were not going to do him justice, what did he? (Acts xxiii. 6.)

Why did the Pharisees then take his part?

*Ans.* Because their hatred of the Sadducees was greater even than their enmity to Christians.

What did they say?

What was the Roman general again obliged to do?

What conspiracy was then formed; who informed S. Paul regarding it, and how was it evaded?

To whom did Claudius Lysias, the Roman general, send S. Paul, and with what escort?

Who came down to Cæsarea to appear against S. Paul in his trial?

What was the result of the trial? (Acts xxiv. 22, 23.)

What further intercourse did S. Paul have with Felix and Drusilla?

What distinction between *conviction* and *conversion*, is here to be seen in Felix?

How long was S. Paul a prisoner at Cæsarea?

(Acts xxiv. 27.)

What lessons would you draw from this providence of God?

Were any of S. Paul's Epistles written during this period? *Ans.* None of which we know. †

\* S. Paul himself had once been a member, most probably, of this very body.

† It is a plausible conjecture that S. Luke's Gospel was during this period, written by him, under the guidance of S. Paul.

At the end of two years, what Roman governor was sent to take Felix's place?

What was one of Festus's first acts on taking command? (Acts xxv. 1.)

What did the chief priests and Jews thereupon do?

What was Festus's suggestion to S. Paul?

Fearing that he might be delivered up to the Jews, of what high prerogative did S. Paul, now, as a last resort, avail himself? \* (Acts xxv. 10, 11.)

What did Festus say?

What was Festus's perplexity after this, about sending S. Paul to Rome? (Acts xxv. 27.)

Who shortly after this came down to Casarea to pay Festus a visit?

Why did Festus refer S. Paul's case to Agrippa?

What did S. Paul himself say? (Acts xxvi. 2, 3.)

What did Agrippa say when S. Paul had finished?

What did Agrippa then say to Herod?

When it was determined to send S. Paul to Italy, under whose charge was he placed? † (Acts xxvii. 1.)

What two companions accompanied him?

What was the course of the vessel and where did they change ship? (See map.)

Relate what occurred at Fair Havens in Crete.

\* Festus could not force S. Paul to be tried by the Jews. It was the prerogative of every Roman citizen to have a Roman trial: and if dissatisfied with a provincial trial, to be tried before the Emperor in the Imperial tribunal at Rome.

† This Centurion was, there is every reason to believe, the Julius Priscus who was afterward Prefect of the Prætorian Guards under the Emperor Vitellius. We know not whether he became a Christian, but S. Paul seems to have gained a great influence over him.

That S. Paul was allowed to give advice *at all*, shc was what ?

What time of the year was this ?

*Ans.* The beginning of October.

How many were on board the ship ? (Acts xxvii. 37.)

What wind shortly after struck them ?

Running under the lee of the island Clauda, what precautions did they take in the lull of the storm ?

(Acts xxvii. 17.)

What is meant by undergirding the ship ?

*Ans.* Passing ropes around the hull to strengthen it.

At last, calling the masters and sailors together, what did S. Paul say to them ?

Relate the events, that then happened on the fourteenth night, in order.

What did S. Paul say to the centurion ?

What happened the next day ?

Espying a small harbour before them, what did they do and what happened ?

How did Julius save S. Paul ?

How did they all escape ?

What was the name of the island on which S. Paul was shipwrecked ? (See map.)

## THE TWELVE CÆSARS (SO CALLED.)

B. C.

52

1. CAIUS JULIUS CÆSAR, the Dictator, conquers the civilized world. Assassinated in the Senate House B. C. 44 by Roman senators.

31

A. D.

2. OCTAVIUS CÆSAR, called AUGUSTUS Cæsar, nephew of Julius Cæsar, conquers Mark Antony at Battle of Actium. From that battle, (B. C. 31,) Roman Empire commences. Golden age of Roman Literature. Virgil, Horace, &c. He dies A. D. 14. In his reign CHRIST is born.

14

3. TIBERIUS CÆSAR, step-son of Augustus Cæsar begins his reign auspiciously but gives himself up to a career of infamous vice in Island of Capri. CHRIST crucified under Pilate in his reign. He reigns from A. D. 14 to A. D. 37.

37

4. CALIGULA, a depraved man and tyrant, reigns four years, when he is assassinated.

41

5. CLAUDIUS CÆSAR, nephew to Tiberias. Caractacus taken prisoner. Claudian Aqueduct built; poisoned by his wife, after a reign of 13 years.

54

6. NERO, the most infamous of all the Cæsars. S. Paul at Rome. Sets Rome on fire and accuses Christians of the deed. 1st Persecution. S. Paul martyred at Rome, and S. James at Jerusalem. Rebellion of Jews. Nero kills himself, after a reign of 14 years.

68

69

69

7. Galba, }  
8. Otho, } usurpers. They each reign only for a few months, and  
9. Vitellius, } all three less than two years.

69

10. VESPASIAN (*Titus Flavius*), Proclaimed by his soldiers in Judæa, Emperor of Rome. Jerusalem taken by his son Titus. Dispersion of Jews. Colosseum built.

79

11. TITUS his son, surnamed the "*Delight of Mankind*," Josephus. Reign of peace. S. John at Ephesus. Destruction of Pompeii and Herculaneum.

81

12. DOMITIAN, brother of Titus. His gloomy disposition. 2d Persecution. Banishment of S. John to Patmos. Reigns 15 years.

The Roman Empire began at Battle of Actium and lasted 507 years (B. C. 31-A. D. 476,) when it was destroyed by the Goths, who took Rome and founded a new kingdom. AUGUSTUS was the first Roman Emperor, AUGUSTULUS was the fifty-ninth and last. Diocletian, the 41st Emperor, was the last heathen ruler. CONSTANTINE the Great, his successor (A. D. 312,) was the first Christian Emperor of Rome.

## The Sixteenth Sunday after Trinity.

S. Paul at Rome, A. D. 61-63.

(Acts xxviii.)

Relate what occurred at Malta (Melita) during the three months of the Apostle's sojourn there.

Whither did he and the company then sail?

*Ans.* To Puteoli, a city on the shores of the bay of Naples, where they stayed seven days.

What greatly encouraged the prisoner, as he drew near to Rome? \* (Acts xxviii. 15.)

What happened after his arrival? †

How long was S. Paul's trial delayed?

Where was the house here spoken of?

*Ans.* It was close by the *Prætorium*, or quarters of the army attached to the Palace.

How did the Apostle take advantage of the delay?

What contrast do you observe between the two years of captivity in Cæsarea, and the two years of captivity in Rome, and what life lessons would you draw?

Who, among others, were his constant companions in this period? ‡

Col. i. 1; iv. 10-14; Philem. 24.)

\* The part of Italy through which S. Paul passed was, at that time, densely populated; Baise and Pompeii, the summer residences of the wealthier Romans were on the same bay with Puteoli. The population of Rome in that day numbered several millions and the city extended nearly to the Alban Hills. See essay in *Roba di Roma*.

† We have here another instance of S. Paul's promptness, even while he had reason to dread the issue.

‡ Those whom he calls "Fellow-prisoners" were those who dwelt with him in his own house. It was, probably, during this time, that S. Luke wrote the *Acts of the Apostles*.

Who arrived at Rome, during the first year of S. Paul's residence there?

*Ans.* Epaphras, a prominent presbyter of Colosse, and the probable founder of the Colossian Church.\*

What news did he bring? *Ans.* That there were Judaizers and false teachers there.

There was another disciple, of whom S. Paul often speaks, who was he?

*Ans.* Onesimus, a fugitive Asiatic slave, who was converted in Rome.

What did he persuade this slave to do?

*Ans.* To go back to his former master Philemon, a Christian of Colosse, whom he had robbed, and from whose face he had fled.

What letter did he send by this slave Onesimus?

*Ans.* THE EPISTLE TO PHILEMON. (*The Epistle is also addressed to his wife, and to Archippus, a presbyter of the Colossian Church. (See Col. iv. 17.)*)

What does S. Paul call himself in this Epistle?

What other letter did he write at the same time?

*Ans.* THE EPISTLE TO THE COLOSSIANS.

Where was Colosse? (See map.)

What does S. Paul, in this Epistle, say about Epaphras? (Col. i. 7, 8; iv. 12, 13.)

By whom was this letter sent? (Col. iv. 7-9.)

What other letter was sent at the same time?

*Ans.* THE EPISTLE TO THE EPHESIANS.

\* The traditions of the Church say that, after this, Epaphras became first Bishop of the Colossian church and that he was martyred in that city. See Smith's Bible Dictionary.

What is to be observed in reading this Epistle?

*Ans.* That it bears, in many parts, a striking resemblance to the Epistle to the Colossians.

Why is this?

*Ans.* Because they were both written by S. Paul, at the same time.

In the Epistle to the Ephesians, what daily and familiar sight suggested the sublime passage about the Christian armour? (Ephes vi. 11-18.)

Whose case was it that probably suggested the exhortation to masters and servants?

Who was the bearer of this letter? (Ephes. vi. 21.)

What other Epistle is mentioned by S. Paul as having been written by him at the same time?

*Ans.* THE EPISTLE TO THE LAODICEANS.

What directions did he give regarding this Epistle?

(Col. iv. 15, 16.)

Where was Laodicea and how far from Colosse?

Has this Epistle come down to us?

*Ans.* No; unless the Epistle to the Ephesians is the one referred to as the Epistle to the Laodiceans.

Of what letters, therefore, were Tychicus and Onesimus the bearers, when they left Rome for Asia Minor?

Who came to Rome shortly after this, with intelligence from the Philippian church?

*Ans.* Epaphroditus, a prominent presbyter of Philippi, bringing offerings from that church to S. Paul in his necessity.

S. Paul, had expected to be acquitted, (Philem. 22,) what made him now dread a different issue?

*Ans.* The Emperor Nero had married Poppæa, a Jewess and most infamous woman, from whom Christians could expect nothing but persecution.

What letter did S. Paul, after this, write?

*Ans.* THE EPISTLE TO THE PHILIPPIANS.

By whom did he send it? (Phil. ii. 25.)

(See also superscription.)

What shows the prominent place Epaphroditus occupied in the Philippian church? (Phil. ii. 25-30.)

To whom was the Epistle addressed? \* (Phil. i. 1.)

What does S. Paul say about the constant sight of himself as a prisoner? † (Phil. i. 12-24.)

What very interesting fact concerning the increase of the Church in Rome is disclosed? (Phil. iv. 22.)

What life lesson does he say he had learned, after four years of imprisonment? (Phil. iv. 10-14.)

Who is the Clement mentioned in this Epistle?

*Ans.* He was the one who was afterwards a Bishop of Rome and whose Epistle has come down to us.

\* In the earliest times, the word "Bishop" was applied to Presbyters, being used, in a general way, as we now use the word "Pastor." But afterwards when the Apostles appointed successors, the term became *limited* in meaning and was applied only to them.

† History has no stranger contrast, than when it shows us S. Paul treading the court-yard, and preaching the Gospel beneath the walls of the palace of Nero, the most infamous of all Rome's Emperors.

There are some grounds for supposing that Epaphroditus was the first Bishop of the Philippians. S. Paul seems to indicate that such was the case, in Phil. ii. 25, where he calls Epaphroditus, "my brother and companion in labour, &c., but *your Apostle*," (messenger).

Regarding the Clement mentioned in this Epistle, he is supposed to have been a Jewish member of the house of Flavius Clemens (a brother of the Emperor Vespasian,) who was himself a Christian, and was, afterwards, put death for his religion.



**ORDER IN WHICH THE BOOKS OF THE    165**  
**New Testament were written.**

c. d.	BOOK.	TIME AND PLACE.
52	1st Thessalonians.	Written by S. Paul at Corinth. Acts xix.
53	2d Thessalonians.	Written by S. Paul at Corinth.
55	Gospel of S. Matthew.	Written by S. Matthew in Palestine, while S. Paul was at Ephesus (Acts xix.) (The exact date unknown.)
57	1st Corinthians.	Written by S. Paul, just before leav- ing Ephesus (Acts xix.)
57	2d Corinthians.	Written by S. Paul at Philippi (Acts xx.)
58	{ Galatians. Romans. }	Written by S. Paul at Corinth (Acts xx.)
59	S. Luke's Gospel.	Written probably by S. Luke under the supervision of S. Paul, while imprisoned at Caesarea (Acts xxiv.) (Exact date uncertain.)
62	{ Philemon. Colossians. Ephesians. Philippians. Laodiceans (?) Acts of the Apostles. }	Written by S. Paul during his impris- onment at Rome (Acts xxviii. 30.)
62	S. James.	Written by S. Luke during S. Paul's imprisonment at Rome (Acts xxviii. 30.)
64	{ 1st Peter. 2d Peter. }	Written by S. James at Jerusalem either during S. Paul's imprison- ment at Rome or his visit to Spain. (Exact date uncertain.)
64	S. Mark's Gospel.	Written by S. Peter in Babylon prob- ably during S. Paul's visit to Spain. (Exact date uncertain.)
64	Jude.	Written most probably by S. Mark under the supervision of S. Peter about same time as above (See 1 Peter v. 13.) (Exact date uncertain.)
64	Hebrews.	Written probably by S. Jude about this time. Date unknown.
67	I Timothy.	Exact date uncertain.
67	Titus.	Written by S. Paul at Philippi (1 Tim. i. 3.)
68	II. Timothy.	Written by S. Paul at Ephesus.
78	St. John's Gospel.	Written by S. Paul at Rome about a month before his martyrdom. 2 Tim. iv. 9-21.
80	{ I John. II. John. III. John. }	Written by S. John at Ephesus at the request of the Church.
96	Revelation.	Written at Ephesus.
		Written by S. John during his exile in Patmos.

**The Seventeenth Sunday after Trinity.**

**S. Paul's Acquittal, Travels, second Imprisonment and Death.**

(A. D. 63 to A. D. 68.)

(1st and 2d Timothy.)

After S. Paul had been a prisoner at Rome for two years, what happened?

*Ans.* He was tried before Nero, acquitted and set free.

How do we know this?

*Ans.* From Ancient History, and his Epistles to Timothy and Titus.

After his liberation whither did he go?

*Ans.* From Rome to Spain.\*

When had he expressed his intention of visiting Spain after going to Rome? (Romans xv. 24, 28.)

From what do we learn that he *actually paid* the visit to Spain? *Ans.* From Christian history. †

How long did he remain in Spain, preaching CHRIST and establishing churches?

*Ans.* At least, two years; possibly longer.

While S. Paul was in Spain, what happened in Rome?

*Ans.* The great fire took place.

\* It is quite probable that, before this visit to Spain, he took a flying trip East, and fulfilled his expressed intention of visiting Philippi. (See Philip. ii. 24,) and also of visiting those churches in Asia Minor, which like Colosse and Laodicea, had not seen his face in the flesh. (See Philem. 22.)

† S. Clement, Irenæus, Tertullian, Origen, Lactantius, Athanasius, Jeron Chrysostom and many others all mention as a *well-known fact*, this visit to Spain.

Upon whom did Nero throw the blame of this?

*Ans.* Upon the Christians.

What was the result?

*Ans.* The first persecution of the Christians took place, in which thousands were martyred.

Whither did S. Paul go after his visit to Spain?

*Ans.* He returned to Ephesus.

In these last visitations of the churches, what was he arranging?

*Ans.* The permanent organization of the Church.

Whom did he leave to take his place, as *first bishop of Ephesus*? *Ans.* S. Timothy.

Where does S. Paul tell us this? (1 Tim. i. 3.)

Whither did he then sail?

*Ans.* To Philippi. (See 1 Tim. i. 3.)

While arranging, similarly, the affairs of the church at Philippi, what did he write?

*Ans.* THE FIRST EPISTLE TO TIMOTHY.

What else does he give in this Epistle?

*Ans.* Directions regarding the appointment and ordination of Priests and Deacons.

What is his exhortation to Timothy as the head of the Church of Ephesus? \* (1 Tim. iv. 11-16; vi. 11, 12.)

What other direction does he give about the ordination of Elders or Priests? (1 Tim. v. 21-22.)

Whither did S. Paul then go?

\* By 'the laying on of the hands of the Presbytery' is meant the service where the Presbyters, or Priests joined with S. Paul, their Apostle and Bishop in the act of ordination. See 2. Tim. i. 6. See also rubric before the ordination of Priests, in the Prayer Book.

*Ans.* To Crete. (See map.)

Whom did he leave to take his place, as *first Bishop of Crete*? *Ans.* Titus.

Where does S. Paul himself tell us this? (Titus i. 5.)

What directions does he give to Titus, about ordaining Priests? (Titus i. 6-9.)

After S. Paul had left Crete, and was on the eve of departure to Nicopolis, what did he write?

*Ans.* THE EPISTLE TO TITUS.

Who was with Titus, in Crete? (Titus iii. 13.)

Where had S. Paul determined to spend the Winter (Titus iii. 12.)

Where was Nicopolis? \* (See map.)

What is the subscription to this Epistle?

Are the subscriptions always right?

*Ans.* Not *always*. They were written long after the Epistles themselves, and are sometimes in error.

What happened at Nicopolis?

*Ans.* S. Paul was once more arrested and taken to Rome, for a second and severer trial.

Whom did he probably find in Rome, at this time, also as a prisoner? *Ans.* S. Peter. †

\* Nicopolis, "*the city of victory*," was so named by Augustus, who built that place where the battle of Actium was fought between Mark Antony and himself.

† Since we last saw him at Antioch (Gal. ii. 11-14), S. Peter had been preaching and founding churches in Mesopotamia and the East. Writing from Babylon, about the time of S. Paul's absence in Spain, he sent his first Epistle to the Christians in Asia Minor. (1 Peter i. 1.) by the hands of Silas (1 Peter v. 12.) The *Mark* mentioned in 1 Peter v. 13 is the author of the Gospel of S. Mark; and it was probably written by him under the supervision of S. Peter. S. Peter's two Epistles and S. Mark's Gospel were all probably written about the same time.

What letter did *S. Paul* write in Rome?

*Ans.* THE SECOND EPISTLE TO TIMOTHY.

From what source do we gain all our knowledge of *S. Paul's* second imprisonment?

*Ans.* From this Epistle.

What picture of his own loneliness does he give us?  
(2 Tim. i. 15-18; iv. 9-12.)

What does he say about the first stage of his trial and what was its result? (2 Tim. iv. 16, 17.)

Who joins with *S. Paul* in the salutation to Timothy?

Who was *Linus*?

*Ans.* He was consecrated by *S. Paul* first Bishop of Rome.

When did *S. Paul* wish Timothy to come to him?

Of his old companions, who alone was with him?

(2 Tim. iv. 11.)

Expecting an unfavorable termination of his trial, how does *S. Paul* end his Epistle? (2 Tim. iv. 6-8.)

Expecting a similar fate, how did *S. Peter* end his Epistles? (2 Peter i. 13-15; See *S. John* xxi. 18.)

Long before that Winter came,—in the early Summer of A. D. 68, what happened?

*Ans.* *S. Paul* was convicted and beheaded.

What is the ancient, and apparently well founded, tradition of the Church about *S. Peter*?

*Ans.* That, at the same time, (some say the same day), he also was martyred at Rome, being crucified with his head downwards.\*

\* It is not at all improbable that *S. Peter's* Day (June 29,) called in some churches "*S. Peter's* and *S. Paul's* Day," is the exact date.

# **SUPPOSED FIELDS OF APOSTOLIC LABOURS.**

NAMES OF CHURCHES.	BY WHOM FOUNDED.
Palestine and Syria, Mesopotamia, ( Turkey in Asia,) Persia, India, Thrace, ( Turkey in Europe,)	All the Apostles. S. Peter and S. Jude. S. Bartholomew and S. Jude. S. Bartholomew and S. Thomas. { S. Andrew. (The flourishing Church of Constantinople afterwards sprang up on this field of his labours.)
Scythia, ( Russia,) North Africa, Egypt and Algeria,	S. Andrew. { S. Simon Zelotes. S. Mark specially connected with Alexandria.
Ethiopia, (Central Africa,) Arabia, Asia Minor, ( Turkey in Asia,) Macedonia, (Turkey in Europe,) Greece, Italy, Spain, Gaul, ( France,) Britain.	S. Matthew. S. Paul. S. Paul and S. John. S. Paul. S. Paul. S. Paul. S. Paul. S. Paul and disciples of S. John. Apostolic Missionaries and (?) S. Paul.

[ From Blunt's Key to Church History.]

**Eighteenth Sunday after Trinity.**

**Growth of the Church and Destruction of Jerusalem.**

(S. Luke xxi. 20-38.)

What did CHRIST say about the spread of the Gospel before the destruction of Jerusalem?

(S. Matt. xxiv. 14, 34.)

What is meant by "all the world?"

*Ans.* All the kingdoms of the World, *then known.*

Was this fulfilled? *Ans.* Yes.

Do we know the actual fields of labor of *all* the Apostles?

*Ans.* We know most of them only through tradition.

How did the twelve Apostles die?

*Ans.* It is said they were all martyred except S. John.

What does the word "Martyr" mean?

*Ans.* A witness: by being willing to die for CHRIST, the martyrs witnessed to the truth of the Christian religion.

Who was the head of the home church in Jerusalem?

What letter of his has come down to us?

*Ans.* THE EPISTLE OF S. JAMES.

When was it written, and to whom was it addressed?

*Ans.* It was addressed to the *believing* Jews, and was probably written about A. D. 62.

How was he martyred, and when?

What was the destruction of Jerusalem ?

*Ans.* A pledge and type of the destruction of the world ; if one has taken place, the other will surely follow.

How does He describe THE END ? (S. Matt. xxiv.)

What became of the Jews, after the destruction of Jerusalem ?

(S. Luke xxi. 24.) They were carried by thousands into captivity : many of them to Rome itself, as slaves.

In the Arch of Titus, now standing at Rome, what is represented ?

*Ans.* The triumphal entry of Titus into Rome, with captive Jews in the procession ; some of them bearing the golden candlestick, table of shew bread, &c.

Upon what were many of the Jews afterward employed ?

*Ans.* Upon the building of the *Colosseum* or *Flavian Amphitheatre* at Rome.\*

How long shall Jerusalem be kept from the Jews ?

(See Luke xxi. 24.)

Where are the Jews now ?

*Ans.* Scattered abroad as strangers over the earth.

What does prophecy seem to indicate ?

*Ans.* That they shall be restored to their own land.

(See Jer. xxiii. 3 ; xxxii. 37 ; Ezek. xxxiv. 13 ; xxxvii 21, 22, &c.)

\* Shortly after this, in the reign of Titus (A. D. 79) an eruption of Mt. Vesuvius took place, in which the celebrated cities of *Pompeii* and *Herculaneum* were destroyed. Perhaps another of CHRIST's prophecies was thus fulfilled. (S. Luke xxi. 11.) Drusilla perished at this time.

If there are fewer than twenty-seven Sundays after Trinity, the Rector of the Parish, or the Head of the Sunday School, may use his discretion as to which of the following lessons shall be omitted. The last lesson in this book is intended to be used on the Sunday next before Advent.



### The Nineteenth Sunday after Trinity.

#### S. John and the Final Organization of the Church.

(Revelation i. ii.)

What was S. John's history?

*Ans.* After the death of all the other Apostles, his aged figure became the centre of the Christian world and the whole work of finally organizing the Church was committed to him.

What is the peculiarity of S. John's history?

*Ans.* For the first 70 years of the Christian era, or previous to the fall of Jerusalem, we hear nothing of his life and labours.

Who had been committed to his care by CHRIST during this time? (S. John xix. 26, 27.)

Whither did S. John remove, about the time of the destruction of Jerusalem? *Ans.* To Ephesus. \*

For how long did S. John, as the last surviving Apostle, continue to exercise, at Ephesus, a kind of universal Patriarchate over the Church?

*Ans.* For about the third of a century.

What books of the New Testament were by this time, gathered together and circulated through the Church?

*Ans.* The first three Gospels.

\* Probably one reason why S. John moved to Ephesus was because that city itself was already the stronghold of such errors. (See S. Paul's prophecies, Acts xx. 29, 30; 1 Tim. vi. 20, 21; 2 Tim. iv. 3, 4.) S. John's love for CHRIST was so intense, that he regarded with a bitter hatred every error in the Church.

\* The Ruins of Ephesus are now called after his name.

What did S. John, at the request of the Church, write at Ephesus?

*Ans.* THE GOSPEL OF S. JOHN. (A. D. 80 or 90.)

What is the characteristic of the Gospel of S. John?

*Ans.* It leaves out many things that the other Gospels record, and preserves many things which they omit.

What did he write, shortly after this?

*Ans.* THE THREE EPISTLES OF S. JOHN.

What other things did S. John do?

*Ans.* He trained disciples of his own for the ministry; exercised supervision over the churches of Asia Minor, ordained bishops over these churches, gave them a liturgy and moulded them in a more permanent form.

What happened, when Domitian, the brother of Titus, became Emperor of Rome?

*Ans.* The *Second Persecution* of Christians took place. (A. D. 95-96.)

What happened during this Persecution?

*Ans.* S. John, the aged Patriarch, was banished from Ephesus to the island of Patmos. (See map.)

What occurred at Patmos? (Rev. i. 9, 10.)

What is the burden of the Book of Revelation?

What other Book of the Bible does it most resemble?

*Ans.* The Book of Daniel; Daniel tells us beforehand of the events which shall precede CHRIST'S *First* Coming; Revelation tells of the events which will precede His *Second* Coming.

Can we understand the Book of Revelation?

*Ans.* Only partially; no one can perfectly understand *unfulfilled prophecy*.

With what does the Book of Revelation commence?

*Ans.* With the EPISTLES TO THE SEVEN CHURCHES IN ASIA.

What were these churches in Asia (Asia Minor)?

*Ans.* (Rev. i. 11.)

Which of these churches was founded by S. Paul and his disciples, and which by S. John and his?

Of what were these churches in Asia composed?

*Ans.* Each was, in itself, a diocese, with a bishop at its head, and composed of many presbyters and congregations. (See Acts xx. 17, &c., &c.)

Were these, the *only* Churches in Asia Minor?

*Ans.* No, there were many others; there were churches at Colosse, Hierapolis, (Col. iv.) Miletus, Thralles, Magnesia, Troas, &c.

Why were these seven alone mentioned?

*Ans.* Because they were either the chief or metropolitan churches from which the whole diocese was named, or because they were *representative* churches.

Whose voice did S. John hear and how was He changed? (Rev. i. 12-18.)

What was the mystery of the seven stars and seven candlesticks? (Rev. i. 20.)

Who were the angels of the churches who here are rebuked, warned and comforted?

*Ans.* The bishops at the head of the churches. \*

\* Though the *Order* of the Apostles was to continue, the *personal* work of the Twelve, as FOUNDERS OF THE CHURCH (Eph. ii. 20,) was not to continue. It was therefore fitting that there should be some distinction between them and their successors. At first, the descendants of the Apostles were called, indeed, APOSTLES, as in case of Barnabas, Silas, Epaphroditus, Timothy, &c., &c.

What does CHRIST say to each church and each bishop? *Ans.* "I KNOW THY WORKS."

What does this reveal?

*Ans.* How He looks down upon us from Heaven; and how searching is His knowledge of all we do.

At the end of each message what warning do we find?

(Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22.)

How have these Epistles ever since been regarded?

*Ans.* As a part of the Bible to be especially studied by ministers and all who do church work.

In CHRIST's message to the bishop and church of Ephesus, by what title does He reveal Himself?

What was the chief fault of the Ephesian church?

*Ans.* That they outwardly did church work and maintained Christian doctrine, without inwardly cultivating the spirit of CHRIST.

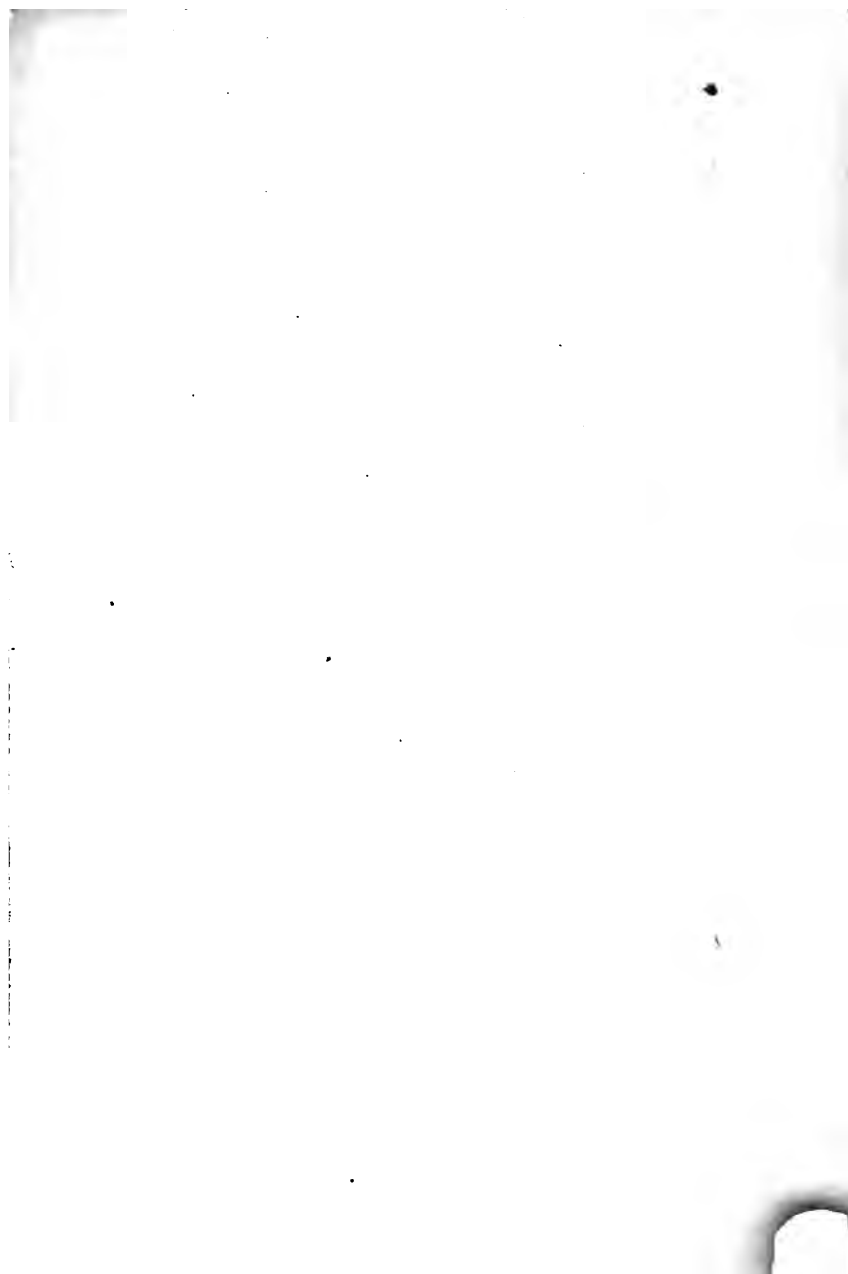
Who were the "Nicolaitanes?"

*Ans.* They were those who went to the opposite extreme from the Judaizers; Gentiles, who, while they became Christians, clung to heathen customs, mingled in with social idolatrous feasts and thus brought wickedness into the Church. \*

What was the promise to the angel of the Church of Ephesus? (Rev. ii. 7.)

but afterwards they were called BISHOPS. In the transition period, they appear (as here) to have been called ANGELS, (both "angel" and "apostle" having the same meaning, a messenger, perhaps it was at the instigation of S. John himself that the distinction in the name was made.

\* This was one of the earliest heretical sects of the Christian Church. (See decree of Apostles against them. Acts xv. 23, 29; See also 1 Cor. viii. and x.; 2 Peter ii. 15, 21; Jude 11, 12, 13; Rev. ii. 6, 14, 15.) The Nicolaitanes and Balaamites were, beyond doubt, the same.



**CHRONOLOGICAL TABLE  
OF  
Persecutions and Intervals of Rest.**

A. D.	
64-68	<i>Persecution under Nero, Martyrdom of S. Peter and S. Paul.</i>
68-95	<i>Time of Peace.</i>
95-96	<i>Persecution under Domitian, Banishment of S. John.</i>
96-104	<i>Time of peace.</i>
104-117	<i>Persecution under Trajan, Martyrdom of S. Ignatius.</i>
117-161	<i>Time of Peace. Apologies of Aristides, Quadratus and Justin Martyr.</i>
161-180	<i>Persecution under Marcus Aurelius, Martyrdom of S. Polycarp and Martyrs of Lyons.</i>
180-200	<i>Time of Peace.</i>
200-211	<i>Persecution under Severus, Martyrdom of Perpetua and others, in Africa.</i>
211-250	<i>Time of Peace, excepting (235-237) Partial Persecution under Maximinus.</i>
250-253	<i>Persecution under Decius, Martyrdom of Fabian.</i>
253-257	<i>Time of Peace. Disputes concerning the lapsed.</i>
257-260	<i>Persecution under Valerian, Martyrdom of S. Cyprian.</i>
260-303	<i>Time of Peace, excepting (262) Persecution in the East under Macrianus, (275) Persecution threatened by Aurelian.</i>
303-313	<i>Persecution under Diocletian.</i>

The Scriptures, the lives, histories and labors of the Apostles, records of the early Church and other Christian writings sought out and destroyed.

[From Blunt's Key to Church History.]

**Twentieth Sunday after Trinity.**

**S. John and his Labours Continued.**

(Rev. ii. iii.)

To whom did CHRIST send the second message?

What was the characteristic of the Smyrniote church?

*Ans.* The tribulation through which it had passed, and its poverty.

What does He call them, notwithstanding their poverty?

Who was the Bishop of this Church at this time?

*Ans.* Polycarp, a disciple of S. John, ordained first Bishop of Smyrna by the Apostle himself.

What is the character which Church History gives to Polycarp?

*Ans.* That from his youth, when he became a disciple of S. John, he was a most godly man.

What is the message itself? (Rev. ii. 10.)

Like what other message is it? (Acts ix. 16.)

How was Polycarp "faithful unto death?"

*Ans.* He was burnt at the stake.\*

What was his answer, when offered the alternative of denying CHRIST or of being martyred?

*Ans.* He said "*Eighty and six years have I served*

\* This is recorded in the letter of the Church at Smyrna to the Church at Philadelphia, concerning the martyrdom of Polycarp. An Epistle from Ignatius to Polycarp, and also one of Polycarp himself to the Philippians, are preserved.

CHRIST; and shall I now blaspheme my SAVIOUR and my King."

To whom did CHRIST send the next message?

What martyr's name is mentioned?

What do we know about him?

*Ans.* Absolutely nothing. Only from CHRIST's lips do we know that there was such a person.

What does this show?

To whom was the next message sent?

Where do we read of Thyatira, in the Book of Acts?

What appears to have been the fault of this angel?

*Ans.* Timidity in expelling evil and irresolution of character. \*

To whom is the next Epistle sent? (Rev. iii. 1.)

What kind of a Church was Sardis?

*Ans.* Wealthy and prosperous.

What is the sin in this Church, which CHRIST severely rebukes?

*Ans.* (Rev. iii. 2.) *Formalism.*

What is the warning to this and all such churches?

To whom is the next message sent?

What was the condition of the Philadelphian Church?

*Ans.* Small, and struggling amid many foes.

\* The whole condition of things in Thyatira was the exact reverse of what it was in Ephesus. There, much zeal for the maintenance of sound doctrine and hatred of error, but little love. Here, activity of faith and love, but laxity regarding godly discipline and doctrine; a patience of error, even where there was no participation in it. Each of these churches was weak in wherein the other was strong.—Thus searchingly does CHRIST look down from Heaven upon us.



What are the cluster of promises He sends to it for this world? What for the next?

To whom was the last message sent? (Rev. iii. 14.)

What does CHRIST find in this Church and its angel?

*Ans.* Matter only for the severest rebuke.

What were the besetting sins of the Laodicean Church?

*Ans.* Rev. iii. 15, 17. (Lukewarmness and self-righteousness.)

Who might have been, at this time, the Bishop of the Laodicean Church, and what warning had once before been sent to him? \* (Colos. iv. 17.)

What is the warning about coming closer to CHRIST?

What wonderful truth, about His own spiritual Presence in this world, does CHRIST then reveal?

(Rev. iii. 20.)

In which of these messages is praise and rebuke intermingled?

In which is there only praise?

In which only rebuke?

What do we also find?

*Ans.* That the Bishop and the Church are most closely identified with each other, and that his responsibility therefore is very great.

After the death of the Emperor Domitian, when Nerva attained the throne, what happened?

\* We learn from Church History that Archippus was first Bishop of Laodicea. The lukewarmness of the Church of Laodicea is manifest from the fact that the only Epistle of S. Paul believed to be lost is the one addressed to this church. (Col. iv. 16.)

*Ans.* S. John was pardoned, returned again to Ephesus, and there labored to the end of his life.

What words is S. John said to have kept repeating to all whom he met, in his extreme old age?

*Ans.* "Little children, love one another."

What disciple of S. John was Bishop of Antioch?

*Ans.* Ignatius, (about A. D. 70.)

What happened shortly after S. John's death?

*Ans.* Ignatius was condemned to death.

Hoping to terrify the Christians, what did the Emperor command?

*Ans.* That Ignatius should be led to Rome, from city to city, by a most roundabout way.

What was the consequence?

*Ans.* The sight of Ignatius's cheerfulness, trust and constancy had directly the opposite effect.

What are still preserved?

*Ans.* The farewell letters Ignatius wrote to these Churches, as he passed from place to place.

Where was he, at last, martyred? \*

*Ans.* He was torn to pieces by lions in the Colosseum, or Flavian Amphitheatre, at Rome.

From Ephesus, whither did disciples of S. John go, as Missionaries?

*Ans.* To Gaul or France.

\* The earliest *genuine* writings, after the New Testament which have come down to us are: 1st. The Epistles of S. Clement to the Corinthians. 2nd. The seven Epistles of Ignatius; to the Ephesians, Magnesians, Thrallians, Romans, Philadelphians, Smyrniotes and to Polycarp. 3rd. The account of the martyrdom of Ignatius. 4th. The Epistle of Polycarp to the Philippians. 5th. The account of the martyrdom of Polycarp. 6th. The writings of Ireneus. 7th. The Dialogues of Justin Martyr.

What disciple of S. Paul and S. John went to France and became first bishop of Arles?

*Ans. Trophimus.*

What pupil of S. John became first Bishop of Lyons, in France?

*Ans. Pothinus;* the first of the martyrs in Gaul.

What celebrated Christian writer, a disciple of Polycarp, was elected Bishop of Lyons, after the martyrdom of Pothinus?

*Ans. Irenæus.* (Martyred A. D. 202.)

What did these Missionaries from the East bring with them into France?

*Ans.* The influence of S. John's life and teachings, and the Liturgy, or Prayer Book, of S. John.

### The Twenty-First Sunday after Trinity

State of the Church, in the first three Centuries.

(From the death of S. John, (about A. D. 100?) to the Council of Nice A. D. 325.)

(S. Matt. iv. 17-22.) (S. Matt. xiii. 47-49.)

When CHRIST first called the fishermen of Galilee to be His disciples, what did He say to them?

Who were, at first, the *only* ministers of the Church?

*Ans.* The twelve Apostles.

As the Church kept growing what did they successively do?

*Ans.* They developed THREE ORDERS IN THE MINISTRY.

What is the work of a bishop?

*Ans.* As a successor of the Apostles, to be Chief Pastor of his diocese; to travel from church to church; to confirm those who have been baptized; to gather around him disciples and candidates for the ministry, and to ordain elders and deacons.

What has always been the rule, from the very beginning?

*Ans.* That in ordaining a bishop, at least THREE bishops should join in laying their hands on him. \*

Why was this rule made?

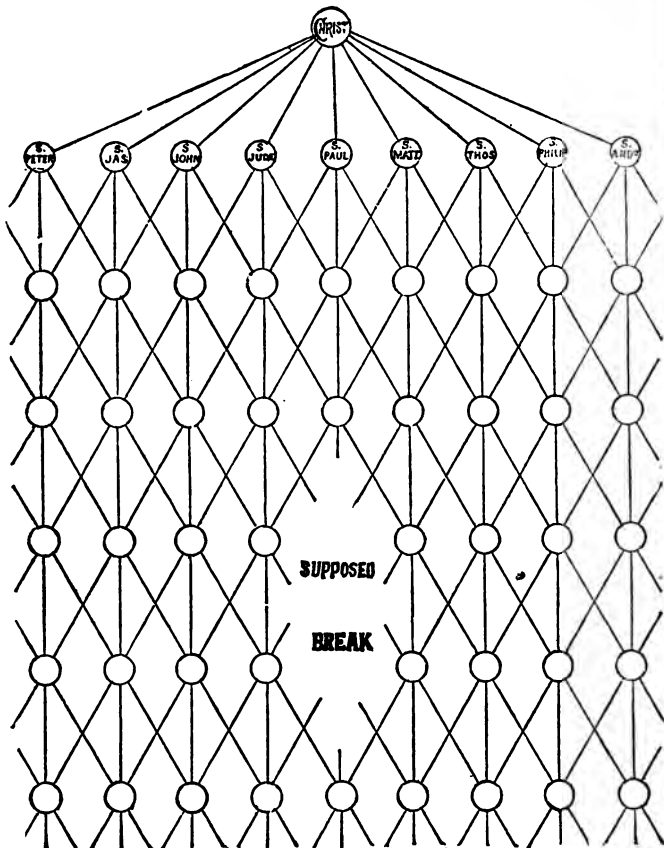
*Ans.* To prevent any possibility of a *break*.

What kind of succession does this make?

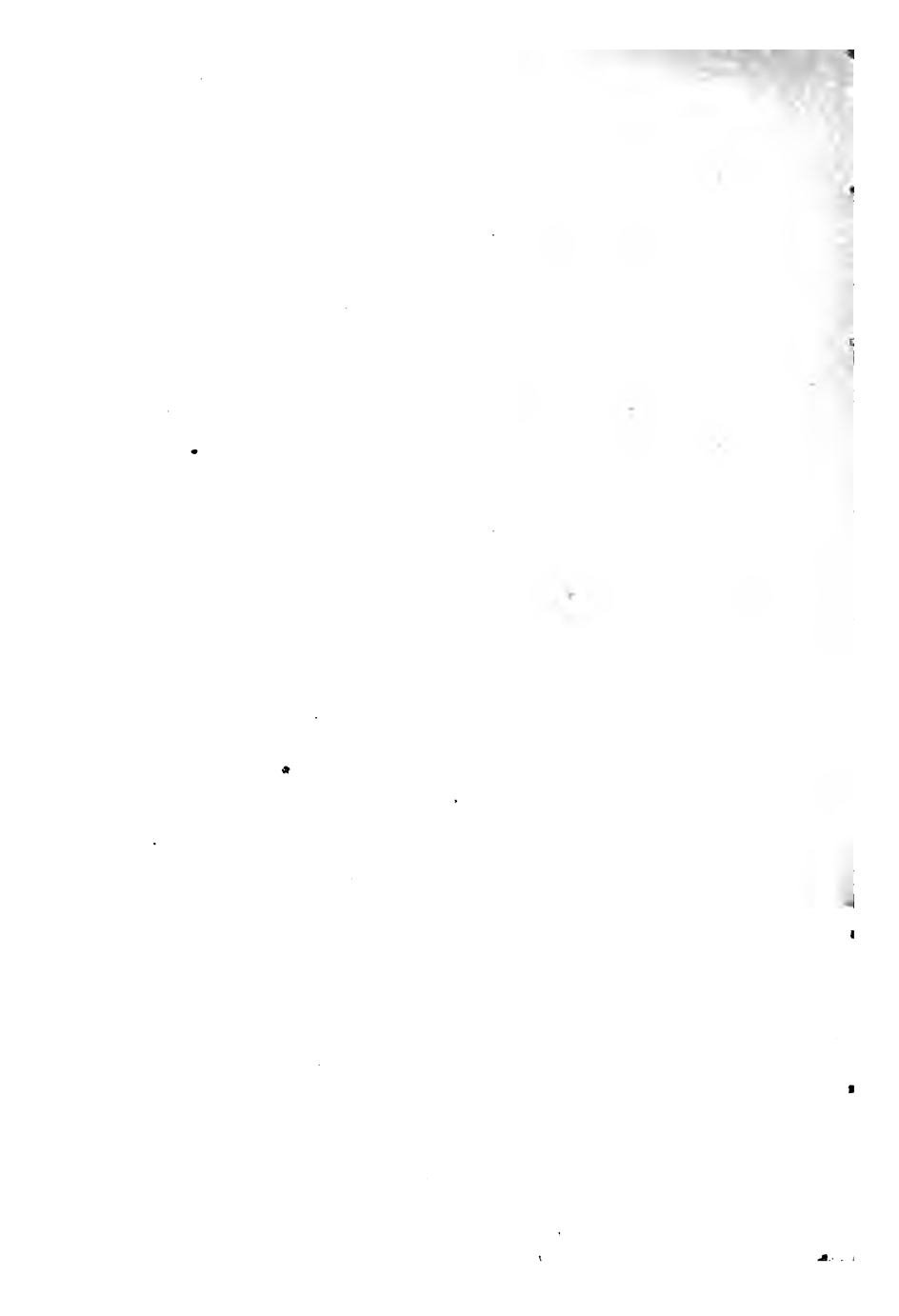
\* In addition, to this, bishops were only consecrated, except in rare instances, at large and public gatherings, of which there used to be two every year and at which many were present. Even in these days the consecration of a bishop is very largely attended, and it has always been so. Instead of *three* there are usually from six to twelve consecrating bishops.

# Diagram of the Apostolic Succession:

S. Matt. XIII: 47. S. Mark I: 17.



This diagram in the form of a net illustrates the manner of the Apostolic Succession, in which three bishops always join in ordination. The supposed break shows that no break can invalidate the succession, as the line could always be traced back in other directions.



*Ans.* Not a straight line like a chain, but a *net*, with interwoven meshes.

What words of our LORD are thus fulfilled?

(S. Matt. xiii. 47.)

Where did the "fishers of men" spread this net during the first three centuries?

*Ans.* Wherever the foot of civilized man could tread, and far *beyond* the limits of the Roman Empire.

How were the first Christians forced to meet?

*Ans.* In greatest secrecy. They met before daylight in caves and dens and secret places; and in the *catacombs*, or underground burying places of Rome. \*

What did their enemies represent?

*Ans.* That these secret meetings were the scenes of the most horrible rites and orgies.

What were they really?

*Ans.* Meetings for praise and common prayer and the breaking of the bread.

What things were ascribed to them?

*Ans.* They were accused of witchcraft, and were believed to be the authors of all sorts of calamities.

After every calamity, what occurred?

*Ans.* The fires of persecution were rekindled.

How many Great Persecutions were there?

*Ans.* Ten, in three hundred years.

How were those who died for CHRIST *witnesses*?

*Ans.* They proved to all men, even more strong y

\* These underground churches are still to be seen, with their rude Christian sculptures. The interlacing passages of the catacombs are miles in length, and one who does not know them is soon lost; so here they were safe from their pursuers. Much of Church History and its primitive simplicity is to be learned from these remains in the catacombs.

than prophecies and miracles could have done, the truth of CHRIST's religion.

What is the effect upon all beholders, when they see a man willing to die for a truth?

What was the consequence of all this?

*Ans.* After every persecution, the number of Christians increased by myriads.

Under whom was the tenth and last of these persecutions? *Ans.* Under the Emperor Diocletian; it lasted ten years, (from A. D. 303 to 313.)

What was a peculiarity of this Persecution?

*Ans.* The Books of the New Testament and other Christian writings were sought out everywhere and destroyed.

Who succeeded Diocletian?

*Ans.* CONSTANTINE THE GREAT.

Where was he proclaimed Emperor?

*Ans.* At York, in England, where he was encamped at the head of his armies.

On his way to Rome, passing through France, what is he said to have seen?

*Ans.* He had a vision of the Cross in the sky, with these words written underneath: *In Hoc Signo Vincas*, "*In this sign conquer.*" \*

\* Whether this was really a vision in the heavens, or a dream, it is hard to say. The emperor, and those who were with him, affirmed positively, that it was a vision. The next day, he had a standard, or *Labarum*, made in the form of a cross, and with this carried before them, he and his armies marched triumphantly into Rome. Many suppose that the letters I. H. S. (*In Hoc Signo*) thus originated, but the monogram is older than this, being found in the catacombs of Rome; it probably represents the first three letters (in Greek) of the name JESUS.



What happened after this?

*Ans.* Constantine instantly confessed himself a Christian, and entered Rome as its **FIRST CHRISTIAN EMPEROR**, in A. D. 314.

What did he after this?

*Ans.* He established at Byzantium, a new Capital of the Roman Empire; and called it *Constantinople*, after himself.

What was Constantinople always to be?

*Ans.* A *Christian City*, in opposition to old Rome, which was antagonistic to Christianity. \*

What other danger, in addition to persecution, had, through these three centuries, beset the Church?

*Ans.* Heresy and false teachings.

What does the word "*heretic*" mean?

*Ans.* A *chooser*; one who chooses the part of **CHRIST'S** religion that suits him, and rejects the rest.

To counteract these *authoritatively*, what was Constantine, as the first Christian Emperor, enabled to do?

*Ans.* To call together a council of bishops and brethren from all parts of the Church in the world.

Where and when, did this council take place?

*Ans.* In 325 A. D., at Nice or Nicæa, in Bithynia.

(See map.)

What was it called?

*Ans.* **THE COUNCIL OF NICE**; the First General Council (since that of the Apostles at Jerusalem.)

\* It so remained until it was taken by the Turks on May 29, 1453. (From high date the Turkish Empire begins.) The mosque of S. Sophia was once Christian Cathedral, and in its chancel can still be discerned, beneath the whitewash with which it is covered, a mosaic of the cross.

What was each bishop called upon to do?

*Ans.* Not to give his opinion, but to tell what "the faith once delivered to the saints" had been, in his part of the world, from the beginning.

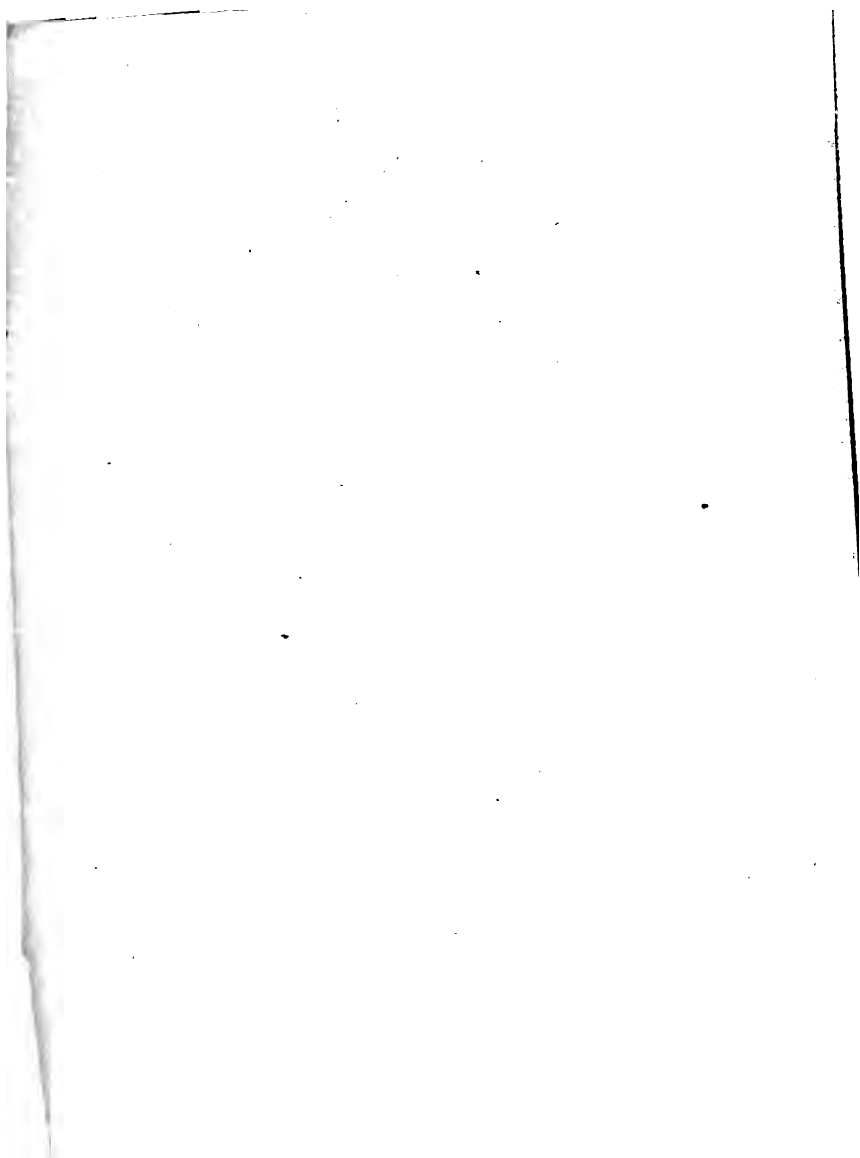
What was then set forth?

*Ans.* THE NICENE CREED, a somewhat longer form than the Apostles' Creed. \*

What is remarkable about this Creed?

*Ans.* Not only that it was thus *set forth* by the Universal Church, but that it has been *received* by the Universal Church as the standard of belief, from that day to this. (1500 years.)

\* Some form of creed has existed from the very first. This was absolutely necessary, and it is the tradition that the Apostles' Creed was "*the form of sound words*" (2 Tim. i. 13,) agreed to by them, before separating, never to meet again. After this the Creed was a gradual *growth*; not in the faith, but in accuracy in *stating* the faith; article after article was added to it, as each became necessary. The Nicene Creed was already formed before the council of Nice; but it had not been declared authoritatively. At last, when the moment came in which the whole Church could speak, she uttered her belief, in the words of the Nicene Creed.





The Twenty-Second Sunday after Trinity.

The Ancient British Church.

(Romans xvi.)

How was the religion of CHRIST introduced into England?

*Ans.* Christianity probably passed over into the British Isles, in different *waves*, one following another.

What Britons were prisoners at Rome, about the time S. Paul himself was imprisoned there?

*Ans.* The celebrated British Chieftain, *Caractacus*, or *Caradoc*, with his father *Bran* (*Brennus*); his son *Cyllin* (*Linus*), and his daughter *Eigan*; and part of his captive band. (*Tacitus* does not mention *Bran*.)

What happened during their imprisonment?

*Ans.* After having been pardoned by *Claudius*, (see *Tacitus*) *Caractacus* and his people remained in Rome seven years, during which time, his family, and probably *Caractacus* himself, became converted to Christianity.

Who else was in Rome at the same time?

*Ans.* *Claudia*, an illustrious Briton-born woman, the (probable) daughter of *Cogidunus*, King of *Chichester*. \*

\* *Aulus Plautius* was the Roman Conqueror, in that day, of Britain and its chieftains. He came back to Rome with his captive and with the daughter of *Cogidunus*, a probable hostage for her father (who was allowed to go free on acknowledging the Roman supremacy and assuming for himself the Empire

What do the old *Welsh Triads*, and *Gildas* the oldest English historian affirm?

*Ans.* That after seven years of captivity in Rome, "Bran the blessed" with three or four others, (among whom was *Arwystli* or *Aristobulus*, Romans xvi. 10) brought the faith of CHRIST to the Cymri and the Island of Britain.

What missionaries, a few years later, were sent from Greece, into Gaul, or France?

*Ans.* Greek Missionaries from Ephesus and vicinity, who had been disciples of S. John. (See page 185)

or's name, *Tiberius Claudius Cogidunus*.) Tacitus, the Roman historian, tells us that about this time, the wife of *Aulus Plautius*, *Pomponia* was accused of holding a *foreign superstition*, (Christianity); it is generally believed that it was, in this way, and under her influence, the young hostage under her charge became a Christian, likewise. So illustrious was this captive, *Claudia*, that the poet *Martial* composed a poem in honour of her marriage, afterwards, with a young Roman, *Rufus*, by name, called *Pudens*, (the modest.) Then, thirty or more years afterwards, when *Claudia* was a matron, with grown sons and daughters, the same poet *Martial*, wrote another poem, the burden of which was, the strange spectacle of *Claudia* a Britain born lady, combining in herself the cultivation of Greece and Rome. Turning from this history to S. Paul, we find him in Romans xvi. 13, saluting a Christian in Rome, as *Rufus chosen in the Lord*." We know S. Paul was afterwards at Rome, when all these persons were there; and later still, when he was imprisoned there the second time, writing to Timothy, he says (2 Tim. iv. 21.) "*There salute thee Pudens and Claudia*." We know not positively whether *Pudens* and *Claudia* ever themselves visited England again, but an inscription was lately dug up at *Chichester*, in which the name of *Cogidunus* appears, with that of *Pudens*; and again, the tradition of the Church, which knew nothing of this history, has always asserted that *Timotheus*, son of a certain Roman Senator named *Pudens*, took part in the conversion of the Britons to Christianity. (See Conybeare & Howson's life of S. Paul, Vol. II, page 484, *Claudia and Pudens*, by J. Williams. *Chronicles of Early British Church*, page 32. The *Linus* mentioned with *Claudia* and *Pudens* in 2 Timothy iv. 21, was perhaps the same as *Cyllin*, the son of *Caractacus*, and was consecrated in A. D. 67, by S. Paul, as first Bishop of Rome. *Chapin's Primitive Church*, p. 373.)

After the Church was built up in these places, what was done?

*Ans.* Missionaries were sent over to the Britons and their Isle.

In this second wave of Christianity that came to Britain by whom was the Gospel preached?

*Ans.* By *Greek* missionaries, who brought with them Greek customs and the same Prayer Book used in Ephesus.

What do we therefore find?

*Ans.* The strongest resemblances between the Church in *Ephesus*, the Church in *Gaul* and the Church in *Britain*.

What happened during the Diocletian persecution?

(A. D. 303.)

*Ans.* "In all Britain but particularly in London and York, the churches were demolished, the Holy Scriptures searched out and burnt, and the clergy and people dragged to the markets and there butchered like sheep." (See Gildas.)

Who was the first English martyr?

*Ans.* S. Alban, a young soldier who became a convert to Christianity; who afterwards, changing his garb with the old Christian presbyter, (who converted him, while a prisoner in his charge,) heroically became a martyr in his stead.

Who was the last *heathen* Emperor of Rome?

Who succeeded him?

What happened about a century after this, in Britain?

*Ans.* The Saxons, Angles and Jutes, barbarians

from Sleswick and Jutland, drove the *Ancient Britons* into Wales, and thenceforth became the possessors of Britain. (Invasion of Hengist, 455 A. D.)\*

What part of Britain, alone, after this, remained Christian?

*Ans.* Wales.

What bishopricks still remained?

*Ans.* Eight. The Bishoprick of Cærlleon upon Uske and seven others. (See map.)

What celebrated Christian king is *said* to have reigned at Cærlleon, at this time, over the ancient Britons?

*Ans.* King Arthur. (A. D. 506-542.)

What was the supposition abroad at this time?

*Ans.* That England (Angleland) had become altogether heathen and that Christianity was extinct.

Whom did Gregory the Great, Bishop of Rome, send as a Missionary to England, at this time?

*Ans.* Augustine, (about A. D. 600).

What did Augustine unexpectedly find in England?

*Ans.* A nation who already believed in CHRIST, and who had a Church, a Prayer Book, and Bishops of their own, (viz., the ancient Britons or Welsh).

What did these Bishops refuse to do, at their meeting with Augustine?

*Ans.* They greeted him with words of love and charity, but refused to give up their customs, to change

\*The places settled by the Romans, Saxons, &c., can still be distinguished by their names. Prominent among these are the places whose names end in *chester* (as Chichester.) These mark the various sites of the Cordon of Roman military camps (*castra*) which formerly stretched across the island.



their Prayer Book or to acknowledge the supremacy of the Bishop of Rome.

When Augustine wrote to Gregory, what was Gregory's answer?

*Ans.* He told Augustine, not to disturb them, as they were already an independent Church founded in Apostolic times, but to *join* with them in converting the heathen.\*

What did Augustine after this?

*Ans.* He became Bishop to the Saxons, (1st Archbishop of Canterbury) and with his missionaries laboured for the conversion of the Anglo-Saxon race, while the old Briton Bishops laboured in the Western part of the Island, among the British Christians.

What was the result?

*Ans.* The Anglo-Saxon race became converted to CHRIST.

What happened after this?

*Ans.* The Anglo-Saxon Church and the ancient British Church were gradually drawn closer and closer together, until, at last, they were united.

In the middle or dark ages, what happened?

*Ans.* The Church in England, as in almost all other places, became more or less corrupted.

How long did this last?

*Ans.* Until the Reformation.

\* This Gregory the Great, Bishop of Rome, did not, like his successors, pretend to be anything more than a plain Bishop. On the contrary he wrote: "*Whosoever proclaims himself Bishop of the world and head of the Church on earth, is the forerunner of antichrist.*" The Gregorian chants are so called from him because he remodelled them. He was also a devotional writer and many prayers of his are now in use.

### Table of Prominent Events in the Christian Era.

	A. D.
Day of Pentecost,	33
Martyrdom of S. Paul and S. Peter at Rome,	68
Martyrdom of S. James at Jerusalem,	68
Destruction of Jerusalem,	70
Death of S. John at Ephesus,	97
Martyrdom of Ignatius at Rome,	107
Martyrdom of Polycarp at Smyrna,	178
Age of martyrdom ends,	313
Constantine, 1st Christian Emperor,	314
Eusebius's Church History Written,	315
Council of Nice (Nicene Creed),	325
Athanasius, Jerome, Ambrose, Chrysostom and Augustine,	320-420
Council of Constantinople, (2d General Council)	381
Council of Ephesus, (3d General Council)	431
Council of Chalcedon, (4th General Council)	451
Huns, Goths, Vandals &c., overrun Europe,	400-500
Romans leave England,	427
Saxons invade England and drive Britons to Wales,	449-455
Saxon Heptarchy in England,	457-827
King Arthur said to have reigned over Britons,	508-542
Augustine sent to England by Gregory the Great,	595
Rise of Papacy, (Boniface III),	606
Rise of Mahometanism,	606
Hegira or flight of Mahomet, (beginning of the Era.)	622
Saracens invade Europe,	712
Charlemagne crowned at Rome,	800
Alfred the Great, founds Oxford University,	987
Final separation of Church of Rome from the East,	1054
Norman Conquest of England. William the Conqueror,	1066
Crusades began against Saracens,	1095
Bible divided into chapters,	1252
Eighth and last Crusade,	1270
Wickliffe,	1377
First book printed (a Latin Bible).	1450
Turks invade Europe and capture Constantinople,	1453
Luther,	1517-1560
Reformation begun,	1517
Calvin,	1530-1564
Cranmer and Reformation in England,	1533-1556
The "Great Bible" translated,	1540
English Book of Common Prayer completed,	1549
Present translation of the Bible completed,	1611
John Wesley and rise of Methodism,	1739
Consecration of Bp. Seabury (1st American bishop),	1784
Consecration of three other American bishops in England,	1787
Modern Church Revivals began about	1830

## The Twenty-Third Sunday after Trinity.

The Reformation, A. D., 1515.

How did the old Roman Empire become extinct?

*Ans.* Barbarian hordes poured down from the North and conquered the whole of Europe.

What Barbarian nations were these?

*Ans.* The *Goths, Vandals, Lombards, Huns, &c.* Hence, the names Lombardy, Normandy, Hungary, &c.

What other barbarian horde, meanwhile, was over-running the East and the Holy Land?

*Ans.* The Arabs or Saracens.

What did the descendants of the nations that flooded Europe afterwards become?

*Ans.* The new nations of Europe, and in them were the dawnings of our modern civilization.

What was the difference between these northern hordes and the Arabs?

*Ans.* The northern nations, wherever they went, became Christianized: the Saracens, wherever they went, brought Mohammedanism, their own religion. \*

What particular change took place as these nations settled in Europe?

*Ans.* Languages changed; the old Latin became a dead language, and the modern tongues, *German, French, Anglo-Saxon &c.*, began to be spoken.

\* Mohammed was a false prophet, who proclaimed that as CHRIST had come to conquer by peace, so he was now come to conquer by the sword. He substituted himself for CHRIST; and the *Koran*, he wrote, for the Bible. Mohammedanism is named from him, and had its rise in the year 622.

What did the Bishops of Rome, about this time ?

*Ans.* Not content with being simple bishops, they proclaimed themselves as head of CHRIST'S Church on earth. \*

What was the consequence ?

*Ans.* A division in the Church. After innumerable difficulties, the older Churches in the East, (Ephesus, Antioch, Jerusalem, &c.,) departed from the Western Churches, disputing the authority of the Pope and refusing to acknowledge any one but CHRIST as Head of the Church, (A. D. 1054.)

What Churches remained with the Bishop of Rome ?

*Ans.* Those of Italy, France, Spain and Germany.

Why are these centuries called the *middle* or *dark* ages ? *Ans.* The barbarian hordes were only half Christianized ; the nobles lived shut up in their castles, and the rest of the people were their vassals. Few besides the clergy could either read or write ; even kings were grossly ignorant. The Bible was never read, because it had never been translated ; the services of the Church were held in an unknown tongue, and the people everywhere intermingled many false superstitions with the true religion of CHRIST.

What are the principal events that engage our attention in this period ? *Ans.* The Crusades.

What were the Crusades ? *Ans.* The wars of the

\* Four years after the death of Gregory the Great, a successor of his, (Boniface III,) took the title which Gregory repudiated, and proclaimed that the Bishop of Rome, was the head of CHRIST'S Church on earth. This was in the year A. D. 646. Ever since the popes have asserted the claim to be Vicars of CHRIST

cross, in which all the nations of Europe joined to recover Jerusalem from the Saracens.

What was the result of the Crusades?

*Ans.* The feudal system was broken up, nations were drawn nearer together, and knew more of each other; and men returned home, with larger, truer ideas. Great men began to arise.

What was the *Reformation*?

*Ans.* A rebellion against falseness, superstition, and ignorance, *in every form*,\* and an intense desire to return to the teachings of the Bible and the purity of the primitive Church.

Who was the leader in the Reformation?

*Ans.* Martin Luther, who had once been a monk.

When did the Reformation begin?

*Ans.* About A. D. 1515.

What two things helped the Reformation materially?

*Ans.* I. Luther translated the Bible into German.

II. The art of printing was invented and copies of the Bible were multiplied.

Why were the reformers called "Protestants?"

*Ans.* Because they *protested* against the claim of the Pope to be the head of the Church, and also against all things he had added to the faith.†

What was the difference between the Reformation in Germany, &c., and the Reformation in England?

\* It was a period marked not only by a reformation *in religion*, but in everything else.

† Twelve new articles were added to the Creed through the authority of the Popes. The word "Protestant" was *originally* applied to those who protested against the Diet of Spire, 1529. It afterwards came to have the more extended meaning.

*Ans.* In *Germany*, the Reformers received some aid from the Government; none from Bishops and Priests, who all sided with the Pope: In *England*, the Government, Bishops and Priests *headed* the Reformation.

Why did the whole Church of England act together, in this matter? *Ans.* Because the Church in England had always been more or less independent.\*

Who were among the most prominent characters in the Reformation in England? *Ans.* Thomas Cranmer, Archbishop of Canterbury, head of the English Church, and Latimer and Ridley, both Bishops of the Church.

What became of Cranmer, Latimer and Ridley?

*Ans.* They were martyred, being burnt at the stake.

What was first done by the reformers in England?

*Ans.* The Bible was translated into English.

What was next done?

*Ans.* The old English Prayer Book was altered, the Latin parts translated into English.

Did the reformers turn the bishops out of their dioceses and the clergy out of their churches?

*Ans.* No, everything went on quietly, just as it always had done; for the bishops, with one or two exceptions, and the majority of the clergy, all became reformers themselves.

When was the first service, with the revised Prayer Book held? *Ans.* On Whitsun-Day, June 9, 1549.

\* All Western Christendom was, for a time, more or less influenced by Rome; but England, notwithstanding this, invariably resisted the encroachments of the popes by stringent laws, except during the reigns of Henry VI, Edward IV, Richard III and Henry VII (1422-1509.) This was a period when these laws were not enforced for the country was distracted incessantly by civil and foreign wars.

**The Twenty-Fourth Sunday after Trinity**

**The History of the Bible.**

**(2 Timothy iii. 16, 17.)**

**By whom were the first five books of the Bible written?**

**Ans.** By Moses, about 1500 B. C.

**What are they called?**

**Ans.** The Pentateuch.

**Where did Moses obtain the information about the Creation, the Flood &c.?**

**From INSPIRATION OF GOD.\***

**When was the last book (Old Testament) written?**

**Ans.** By the prophet Malachi, shortly after the time of Nehemiah, (about 400 B. C.)

**In what language was the Old Testament written?**

**Ans.** In Hebrew.

**When was the FIRST TRANSLATION of the Bible (Old Testament) made?**

**Ans.** It was a translation, made about *three hundred years* B. C., or a century after Malachi.

**Into what language was it translated?**

**Ans.** Into Greek.

**Where was it made?**

**Ans.** At Alexandria, in Egypt.

**By whom was it made?**

\* It is possible, that Moses, like Ezra, may have had traditions of his ancestors and writings of his forefathers, but in making use of these, he was directed and guided by God.

# ORDER IN WHICH THE BOOKS OF THE Old Testament were written.

B. C.	BOOK.	AUTHOR AND CONTEMPORARY LANDMARKS.
1450	{ Genesis. Exodus. Leviticus. Numbers. Deuteronomy. }	the Pentateuch.
1450?	Job.	Written by Moses, or compiled by him from older documents.
1427	Joshua.	Author unknown. Joshua.
1100	{ Judges. Ruth. }	Written in time of the Judges.
1056	{ I. Samuel. II. Samuel. }	Samuel, Nathan and Gad. (Time of Homer.) Burning of Troy 1184 B. O.
1013	{ Song of Solomon. Proverbs. Ecclesiastes. }	Solomon. (Some of the Proverbs were by others.)
1004 to 457	{ I. Kings. II. Kings. }	Nathan, Iddo and others. Revised afterwards by Ezra.
890	Obadiah.	
862	Jonah.	
800	Joel.	
787	Amos.	Foundation of Rome 753 B. C.
750 to 700	{ Isaiah. Hosea. Micah. Naham. }	Isaiah, Micah, Nahum, Prophets to Judah. Hosea Prophet to Israel. Assyrian Empire. Kingdom of Is- rael destroyed by Shalmanezzer and the people taken to Nineveh.
680	Zephaniah.	
626	Habakkuk.	
588	{ Jeremiah. Lamentations }	Empire of Babylon. Jerusalem taken by Nebuchadnezzar and the people taken to Baby- lon.
574 to 537	{ Daniel. Ezekiel. }	Prophets of the captivity in Baby- lon.
520	{ Haggai. Zechariah. }	Cyrus, King of Persia. Jews restored. Prophets of the restoration.
457	Ester. Ezra.	Xerxes (the Ahasuerus of Esther?)
457 to 400	{ 1 Chronicles. 2 Chronicles. Nehemiah. Malachi. }	Ezra revises the historical books. Ezra and Nehemiah rebuild Jerusa- lem.
1450 to 400	Psalms.	The Hymnal of the Jews. Psalms by various authors from Moses to time of Restoration.
490 to 50	Apocrypha.	Time of Alexander the Great. Gre- cian Empire. Grecian philo- sophy flourished.



*Ans.* By *seventy* wise and learned Jews.

What has it always been called?

*Ans.* The **SEPTUAGINT** (from *septuaginta*, or *seventy*.)

What was, at the same time, translated into Greek, and added as a kind of appendix to the Sacred Book?

*Ans.* The *Apocrypha*.

What is the Apocrypha?

*Ans.* Books that were written during, or after, the captivity of the Jews.

Why are they called "the Apocrypha?"

*Ans.* Because they are not inspired.

What books of the New Testament were first written?

*Ans.* Some of the Epistles.

When were the different books of the New Testament brought together?

*Ans.* Within the first century after they were written. (A. D. 80 to 180.)

What is quite remarkable?

*Ans.* The same books were received almost everywhere by the Church as inspired.

When was the *Second Translation* of the Bible made?

*Ans.* About four hundred years after CHRIST.

By whom was it made?

*Ans.* By S. Jerome.

Into what language was it translated?

*Ans.* Into Latin.

What was it called?

*Ans.* THE **VULGATE**, because translated into the language then commonly spoken.

In course of time, what took place?

*Ans.* The Latin Language itself became an unknown tongue and new languages were spoken in Europe.

What languages were these?

When was the Bible translated into German?

*Ans.* About 1520 A. D.

By whom was it translated?

*Ans.* By Martin Luther.

How was the Bible translated into English?

*Ans.* It was *gradually* translated.

When, and by whom, were *the Psalms* translated?

*Ans.* By *Aldhelm* Bishop of Sherburne, about 650 A. D.

When, and by whom, were the Gospels translated?

*Ans.* By "the venerable" Bede, the celebrated historian of the English Church, about 700 A. D.

Who is traditionally stated to have translated the whole Bible?

*Ans.* King Alfred the Great.

By whom was the next translation made?

*Ans.* By John Wickliffe, a Priest of the English Church, in 1380 A. D.

By whom, was another translation of the Bible into English made?

*Ans.* BY THE CHURCH OF ENGLAND, at the time of the Reformation. It was in course of preparation for ten years.

When was the translation made and what was it called?

*Ans.* It is generally called THE GREAT BIBLE;

the work was superintended by Thomas Cranmer, Archbishop of Canterbury. It was completed in 1540.

What parts of our Prayer Book were taken from this translation and have never been altered since?

*Ans.* Three parts:—

I. The Psalter.

II. The Ten Commandments.

III. The “Comfortable Words” in the Communion Service.

When was a still more perfect translation of the Bible made?

*Ans.* In the reign of King James.

By whom was it translated?

*Ans.* BY THE CHURCH OF ENGLAND. Forty-seven Bishops and Clergymen of the English Church translated it?

When was it translated?

*Ans.* The work was begun in 1604 and completed in 1611 A. D.

What is this translation called?

*Ans.* THE AUTHORIZED VERSION.

By whom is it received?

*Ans.* By the whole English speaking race.

With what was this translation compared?

(See title page of the Bible.)

### The Twenty-Fifth Sunday after Trinity

#### The History of the Prayer Book.

How far does the Prayer Book go back?

**Ans.** The germs of it date to Apostolic times.

In what four things is the early Church said to have continued? \* (Acts ii. 42.)

What is meant by "*The Prayers*?"

**Ans.** Some well-known form of prayer, used in public Service.

What was the origin of our Morning and Evening Prayer?

**Ans.** The old Synagogue Service of the Jews.

What was the origin of the Communion Service?

**Ans.** Our Lord's Own Words of Institution, after the Passover.

What was the origin of the Creed?

**Ans.** The baptismal formula of our LORD. (See S. Matt. xxviii. 19. See also Acts viii. 36, 37.)

What form of Prayer did our LORD leave?

**Ans.** The LORD's Prayer.

What did this become?

**Ans.** The model for all other Collects and forms of prayer.

What was the origin of the *Gloria in Excelsis*, the oldest hymn in the Christian Church? (See S. Luke ii. 14.)

What other hymns were sung?

\* In the Greek, this verse reads as follows: "And they (the baptized) continued in the Apostles' doctrine and in the fellowship and in the breaking of bread, and in the prayers."

*Ans.* The Psalms of David.

Of what other Christian hymns, have fragments come down to us? (Acts iv. 24-31. Ephes. v. 14. 1 Tim. i. 15. 2 Tim. ii. 11-13.)

What existed in the Apostles' days?

*Ans.* Some simple form of prayer, probably, which was the nucleus of a liturgy.\*

From this nucleus of a Prayer Book, what other Prayer Books soon afterwards sprung? *Ans.* Four.

I. THE PRAYER BOOK, OR LITURGY, OF S. JAMES, used at Jerusalem.

II. THE PRAYER BOOK OF S. MARK, used at Alexandria, in Egypt.

III. THE PRAYER BOOK OF S. PETER, used at Rome

IV. THE PRAYER BOOK OF S. JOHN, used at Ephesus.

Do these Prayer Books still exist?

*Ans.* They still exist and are still used in different parts of the world.

What does S. Paul quote, in the First Epistle to the Corinthians? (See 1 Cor. ii. 9.)

*Ans.* The *exact words* of the Prayer Book of S. James, used at Jerusalem.

How did the Prayer Book of S. John come to be that used by the *Church of England*?

\* In the original Apostles' Prayer Book there must have been twelve principal features, ("Lift up your hearts," &c. "Therefore with angels," &c. The Lord's Prayer &c. &c.) in the four Prayer Books that came after, we still find in each, these twelve things, though the order in which they follow each other is not the same, in any two of the Prayer Books. The word "*Liturgy*," as originally used, meant the Communion Office only.

What was the history of the English Prayer Book (as of the other Prayer Books also,) after this?

*Ans.* It was constantly being added to and enriched, by the devotions of God's People, as time went on.

Was the Prayer Book a work written by any man or set of men?

*Ans.* No, it was a *growth*; it grew with the Church, and in it the devotions of all ages are crystalized.

What happened to it, in the middle ages?

*Ans.* In the middle or dark ages,

I. Many corruptions and superstitions were added to it.

II. Its Language (Latin) became an unknown tongue to the people.

What was done by the English Church at the Reformation?

*Ans.* The different books into which it was divided were all brought together under one cover; the corruptions of the dark ages were left out; the Prayer Book was restored, as far as possible, to its primitive shape, and the whole was translated into the English Language.\*

Were any *additions* made at the time of the Reformation? *Ans.* Very considerable additions, but all of them were very appropriate. †

\* The Morning and Evening Prayers were in one book; the Communion Service was in another book; the Baptismal Office, &c., formed a third book; and the Ordination and other Offices, formed other books still.

† It is very interesting to trace out when these different additions were made and from what sources they came, but it is impossible to do this, in a work of this kind. Suffice to say, that almost every century of the Christian

What Prayer is to be found in *every* Service?

Why? (S. Luke xi. 2.)

How much of the Prayer Book is in the exact words of the Bible? *Ans.* More than three-fifths.

When was there another considerable change made in our American Prayer Book?

*Ans.* When the United States became free, and the Episcopal Church here separated from the Mother Church in England.

era has contributed something to our Prayer Book: the Communion Office is, in its principal features, the Liturgy of S. John. The first Collect in the Ante-Communion comes down, most probably, from the Early British Church. The Psalms in the Morning and Evening Prayers, are taken from the *Royal Liturgical* Psalms of David, written expressly for, and used in the Temple Service. The "Te Deum" is supposed to have been composed by S. Ambrose, A. D. 386. but it is probably older, being quoted in earlier books, (he may however have rearranged it.) The Gloria in Excelsis is the oldest Christian hymn. Part of it was sung by Polycarp, when he was being martyred (A. D. 170.) The Prayer of S. John Chrysostom, the martyred Bishop of Constantinople, was written by him, about 390 A. D. The first two Collects after the Creed, in the Morning Prayer are in the collection of Gregory the Great, 590 A. D., and have been in use, in the Church of England, for nearly thirteen hundred years. The Prayer for the President is from the private devotional book of Katharine of Arragon, (1545.) The first two prayers after the Creed in the Evening Service date back to A. D. 494. So also with the Prayer for Clergy and People. The General Thanksgiving was composed by Bishop Reynolds, (1661.) The Prayer for Congress, by Archbishop Laud. The Collects before the Epistles and Gospels, are mostly very ancient, though some of them are of the time of the Reformation, and are very beautiful. Many parts of the Prayer Book are so very ancient, that there is no history of them at all: and they undoubtedly belong to the ancient Anglo-Saxon or British Church.

### The Twenty-Sixth Sunday after Trinity.

#### The Devotional use of the Prayer Book.

What is the first sentence, at the opening of Morning and Evening Prayer?

What did CHRIST Himself say about reverence in God's house? (See also Gen. xxviii. 16, 17. Ex. iii. 5. 6.)

What ought we never to forget, when we enter into Church? (S. Matt. xviii. 20.)

If we really feel CHRIST's Presence, what shall we involuntarily show?

*Ans.* Outward tokens of our reverence.\*

What posture does the Prayer Book call upon us reverently to assume, in service time?

*Ans.* I. Standing, when we  *speak to God.*

II. Kneeling, when  *praying to Him.*

III. Seated, when we are  *spoken to.*

Why do we come to Church?

*Ans.* To  *worship.* (Not merely to hear a sermon.)

What does "worship" mean?

*Ans.* It means chiefly six things.

I. To  *Pray* for ourselves and others.

II. To  *Praise* God and thank Him for His mercies.

\* When in the presence of an earthly being, whom all love and revere, we involuntarily show outward tokens of our respect, by rising to our feet, uncovering the head, &c. It is thus we act towards each other, in common intercourse; it is thus we greet those who have attained earthly greatness. Is God less to be revered than man? We should never forget to accord to God, outwardly as well as inwardly, the reverence which is His due.



III. *To hear the Bible.*

IV. To listen to GOD's message to us, sent through His minister.

V. To offer our *alma*.

VI. To lift up our hearts devoutly to **CHRIST** in the Holy Communion.

Where are these things enumerated in the opening Exhortation?

In order, then, truly to worship GOD, what should we always remember?

*Ans.* That worship means spiritual *work*.

In what way is it work?

*Ans.* It is the constant work of controlling our wandering thoughts; of fixing our minds attentively on GOD; of *praying* and not merely *saying* the prayers; of listening attentively and taking to heart, the words of the Bible and sermon.

To have strength for this work, what should we do, when we first enter GOD's house?

What is the title on the back of the Prayer Book?

Why is it called "*Common Prayer*?"

*Ans.* Because it is Prayer and Praise, not only by the minister, but by the people.

Who officiate in this Service?

*Ans.* Three classes officiate:—

I. The Minister.

II. The Choir.

III. The People.

In what way only can it be a perfect worship?

*Ans.* Only when *all* the Congregation join with

heart and soul, in doing *their* part, by devoutly *repeating* the responses and *singing* the chants and hymns.

What is true of those who are afraid to do this?

*Ans.* They are all the while thinking more of the presence of men than of the Presence of God.

Why do we pray out of a *book*?

*Ans.* For the same reason that we *sing* from a book.

Why is that?

Are hymns, themselves, sometimes prayers? (Give instances).

Give a second reason why we pray from a book?

*Ans.* Because it is easier to pray when we know beforehand just what the minister is going to say.

Give a third reason?

*Ans.* Wherever we go, all over the world, we shall hear the same old familiar words in the Church Service.

When, only, is such a Service formalism?

Why do we never grow tired of hearing the same prayers over and over again? \*

What is the first act of worship, in which we unite, in the Service?

Of what, ought each to think when he says: "*We have left undone those things which we ought to have done, and we have done those things which we ought not to have done?*"

*Ans.* I. Of the religious duties, he has omitted.

II. Of the sins he has committed.

\* One always loves best *home* things; we never grow tired of the home faces, the old pictures on the wall; the old Bible on the table; these are dearest to us, of all the earth. God's House is our *spiritual* home. The old familiar hymns are always those we love most to sing; the old prayers, those which bring most comfort to our hearts.

What is the first prayer in the Service?

From whence are the chants principally taken?

Which is the oldest style of singing,—chanting or hymn singing? *Ans.* Chanting. \*

How do we read the Psalms?

*Ans.* The minister and people repeat them antiphonally or alternately,

How are the denunciations of the Psalms to be understood?

*Ans.* As threatenings against *sin*, not against the sinner. Why?

*Ans.* Because this is their real meaning; before the days of CHRIST, and in the time of David, the distinction between sin and the sinner was not so clearly drawn.

From what Book is the First Lesson always taken?

From what Book is the Second Lesson taken?

Where do we find the table of Lessons, that each day are to be read?

\* The Psalms of David were thus sung in the Temple Service. The Book of Psalms was the old Hymnal of the Jewish Church, and was, in itself, divided into separate Books, with psalms for particular occasions grouped together as in our Hymnal. Some of these divisions are quite marked, viz.: The royal Liturgical Psalms of the Temple Service, (Ps. xcii. to c.) Other Psalms for the Temple Service, (cl. to cxli.) "*The Hallel*" always sung at the Passover, (cxli. to cxviii.) The great alphabetical Psalm (cxix.) The Psalms of ascents, or degrees, sung by Pilgrims going to Jerusalem to attend the feasts (cxi. to cxxiv.) The words at the head of the psalms are mostly marks of musical notation. Some Psalms were evidently composed to be sung antiphonally. (See Psalms xxiv. cxxxvi. Compare II Chronicles v. 12, 13. Ezra iii 11.) The oldest chants are those called the "*Gregorian Tunes*," (so called because they were rearranged by Gregory the Great, A. D. 590.) Some of these are very ancient, and one of them (The *Tonus Peregrinus*) is supposed by many to be the very tune sung by our Lord and His Apostles, after the last Passover because it was the tune to which the Jews sang the *Hallel* in the early days.

How ought we to listen to the Lessons?

*Ans.* As if God's living voice were directly speaking to us.

How ought we to repeat the Creed?

For whom, do we then kneel down and pray?

*Ans.* I. For ourselves.

II. For others.

In what prayer, do we pray for all Clergymen, and especially for our own Bishop and our own Rector?

In what prayers, do we pray for our Government? for all in CHRIST's Church? for the Heathen? for those who will not pray for themselves?

What may be said, after the service is over, if our prayers for all these, have been devout and earnest?

*Ans.* That not one living soul on this earth has been forgotten by us.

What should we do, when the Commandments are being read?

*Ans.* Silently examine ourselves, to find whether or not we have kept them.

(See the Collect before the Commandments.)

How should we listen to the sermon?

What is the title of Morning and Evening Prayer? \*

\* In those churches where it is possible, and in colleges and seminaries, *Daily Morning and Evening Prayer* are said. In such churches the Book of Psalms is read once a month or twelve times a year; the Old Testament is read through, *once*, and the New Testament *twice*, every year, and every living person is prayed for *twice* every day. When it is impossible to do this, many come as near it as they can, by reading one lesson or both, or perhaps the Psalter for the day, in their *private* or *family* prayers. If we can do no more, every person can, at least, among his private Morning and Evening devotions repeat the Lord's Prayer and the Collect for the day.

The Sunday next before Advent.

The Christian Year.

What is CHRIST's Command to all His disciples?

(Matt. xvi. 24.)

How did the fishermen of Galilee follow Him?

How are we to follow Him?

*Ans.* By keeping the thought of Him ever in mind ;  
by drinking in His spirit, and keeping His Command-  
ments.

Who are those, who live the holiest lives?

*Ans.* Those who never forget CHRIST.

What help does the Church hold out to keep the  
thought of CHRIST thus ever before us?

*Ans.* The Christian Year.

Why is it called the *Christian* Year?

*Ans.* Because in that year we follow the Life of  
CHRIST.

What is the distinction between the civil year and  
the Christian year?

*Ans.* The *Civil* year is marked by days and months  
that merely denote the passage of time ; in the *Chris-  
tian* year, the different seasons are marked by the dif-  
ferent events in CHRIST's Life.\*

What are the nine chief seasons of the Christian year?

\* In the civil year the days of the week are chiefly named from Scandina-  
vian gods : (as *Tuisco's Day*, *Woden's Day*, *Thor's Day*, *Friga's Day*,) and the  
months from the gods of Greek or Roman mythology : (as *Janus*, *Mars*, *Juno*,  
&c.,) (other months are named from Roman Emperors, (*Julius*, *Augustus*,) others  
still are simply numerals, (*September*, *October*, &c.)

What is the first season of the Christian year?

What is the theme of the Church Services in this season?

What is the second season of the Christian year, and what is its theme? What is the third, &c.?

What may Lent be called?

*Ans.* The season for self-examination; it is the yearly season of Revival in the Church.\*

What event in CHRIST's Life does Easter Commemorate?

What event is held up before us on Whitsun-Day, and what are the lessons following therefrom?

What is the last great Festival of the Christian year and what truth does it keep in our minds?

What truths, after we have followed CHRIST's Life through, are impressed upon us in the long season of Trinity-Tide which follows?

*Ans.* The lessons from the *teachings* of CHRIST.

Where do we find all these truths brought together in the smallest compass?†

\* Lent is, in the truest sense, the time of revival. The revival, by more earnest prayers, by fastings and acts of devotion, of the spiritual life of those who are Christians already. This does not mean that we must neglect these duties, at other times, but Lent is the season in which the whole Church, as with one heart, makes a *special* effort to deepen the religious life in her members, by retiring from the world, by more frequent services and communions and by a united impulse to draw nearer to CHRIST.

† In many of the Christian Bodies around us, some few Christian truths are dwelt upon exclusively, while others are passed over and forgotten. But in following the Christian year, one truth after another is brought before us in the Church Services and in the Sermons which the Minister, of necessity, must preach, until all are taken in.

**Ans.** In the Creed, which we keep repeating through the Christian year.

What is the Creed?

**Ans.** It is little more than a history of CHRIST's Life; for the *events* of that holy Life, in themselves, bring before us all the more important *doctrines* of the Christian religion.

What article of the Creed is dwelt upon at Advent?

What one at Christmas? Good Friday? Easter &c.?

What further blessings are there in the Christian year?

**Ans.** Our hearts and minds are *in tone* with each season as it passes, and we come to Church *prepared* to receive the lessons in the Church services and sermons.

What holy days of the Christian year are mentioned in the New Testament as observed by the Apostles themselves?

We outgrow our love for earthly anniversaries; why do we never outgrow our love for the Festivals of the Christian year?

**Ans.** Because they keep bringing us, every year, nearer and nearer to CHRIST.

What ought we all, therefore, to strive to do?

**Ans.** To make these festivals to all about us, as bright and beautiful as possible.

What other part of the Christian year, at the same time, ought we not to neglect?

**Ans.** The discipline and self-denial of its Fasts.

What are its Fasts? (See table of Feasts and Fasts, in the Prayer Book, immediately after the Table of Lessons.)